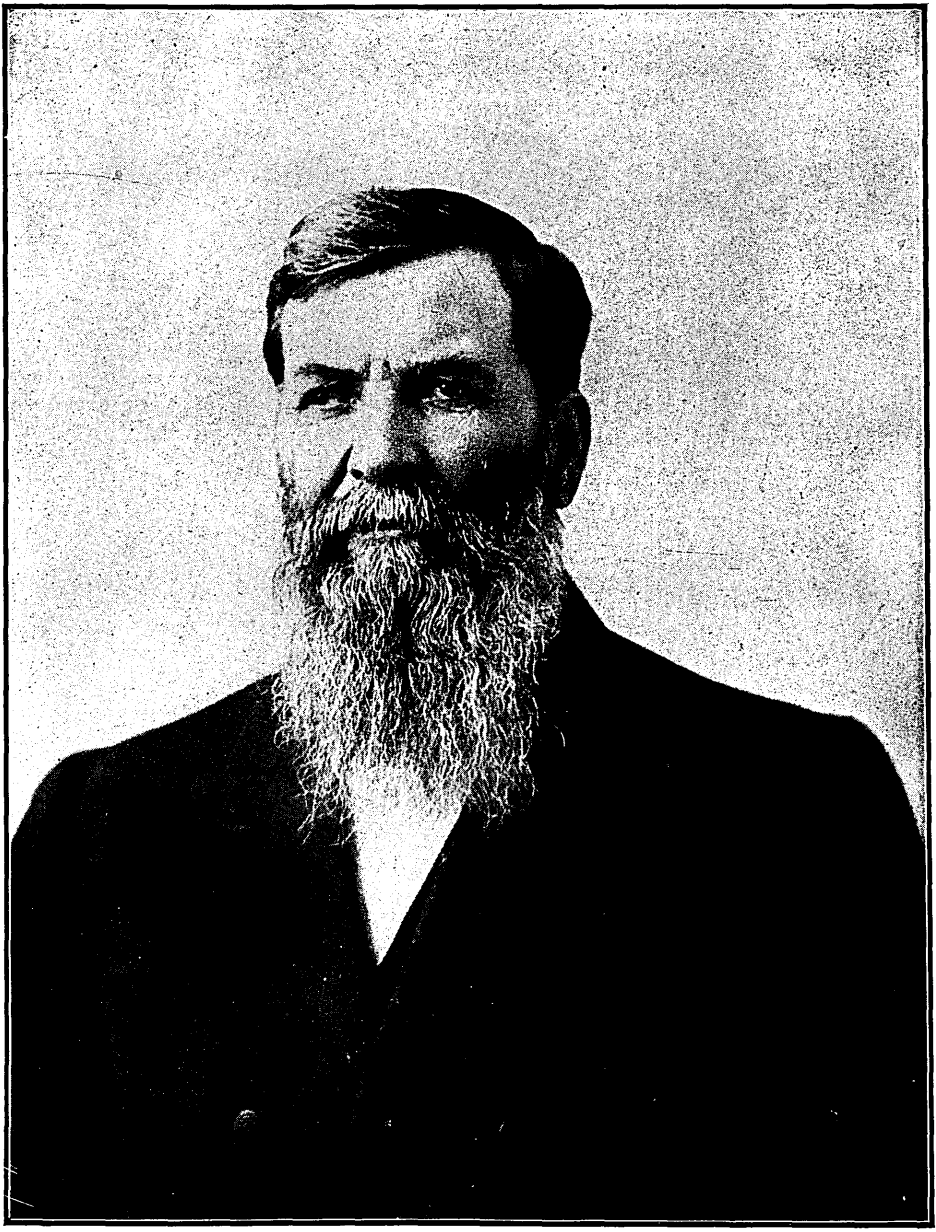


THE YELLOW PERIL



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THE YELLOW PERIL

or

The Orient vs. The Occident

as viewed by

Modern Statesmen and Ancient Prophets

BY

G. G. RUPERT

Author of The Inspired History of the Nations, Past and Future; The Bible Atlas; The Two Covenants; Time, Tradition and Truth; and other Books.



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PREFACE.

This book is its own excuse for appearing. It came because it had to come. It is better than that the stones should cry out. None but a great God would risk so much to the faithfulness of human servants.

He knew the power of His Spirit to express. He knew by whom He would send. He who chose Isaiah and Ezekiel, knew whom to choose in the latter times, when His messages, so long covered up because unstudied, were due the world. He who "knew the end from the beginning," knowing the plan by which He would save all who "believe that He is;" had a care for the "little flock" in the end of the world.

He knew the people would be so busy, and so philanthropic, and so wise, and so great, and so masterful in their explorations of the streams of truth, that they would have no time to find the fountain; or to let their ears become familiar with the "joyful sound" of judgment, justice, mercy and truth. So He called one, whom through long years of faithfulness to truth at whatever cost, He had taught by means of prosperity and adversity that the Most High ruleth in the kingdoms of men; that He who created, will also redeem and destroy; that it is "Not by might nor by power but by my spirit" (and the way men relate themselves to that Spirit) "saith the Lord of Hosts."

"The Creator of the ends of the earth fainteth not neither is weary." "He that keepeth Israel shall neither slumber nor sleep." "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of

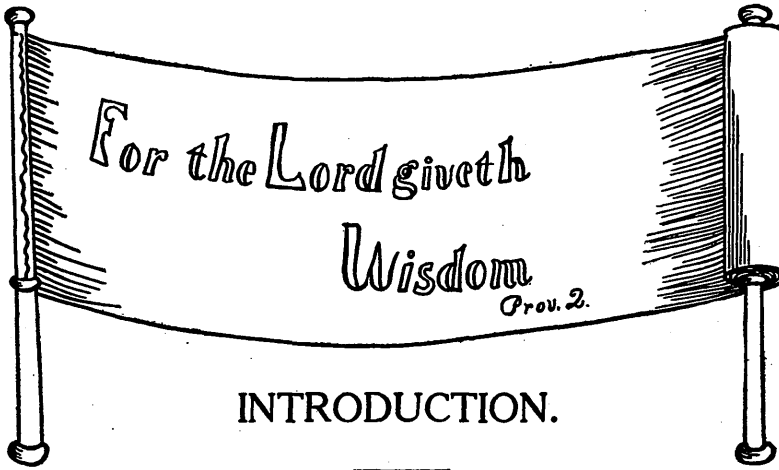
evil." "Surely the Lord God will do nothing but he revealeth his secret to his servants the prophets." "Believe in the Lord your God, so shall ye be established; believe his prophets so shall ye prosper." "Search the Scriptures for in them ye . . . have eternal life." "Search as for hid treasures." "He that seeketh findeth."

The author of this book gives to you the Creator and Redeemer's message that He will cut short His work in righteousness, and consume the refuge of lies. You must study this message if you would understand. It is plain to him who attends. If your reading has been of the type that clothes one idea in many words; you will now have an opportunity to adapt your mind to matter where each word carries its full freightage of ideas. All is not spelled out; much is left for you to find, but the rule for finding is given clearly and truly.

The author has outgrown denominations and is affiliated with none. Much experience, observation and reflection have emphasized the truth spoken by the Master, "No man also having drunk old wine straightway desireth new for he saith The old is good."

The author holds the truth of God, which is infinite, to be addressed to all His creatures. It is too broad in its teaching to be confined to any one organization, or to be controlled by any denomination. In this book his design has been to show the three great divisions of Christendom, also their sub-divisions; but in doing so, the undenominational line has been followed using names only in order to designate no preference for any. The character of each, as pointed out in the Scripture, has been faithfully dealt with regardless of friend or foe. The book is not designed to build up any sect, but to build up truth in the minds of the people and help all who wish truth, believing there are such in every division of Christendom.

E. J. K. R.



INTRODUCTION.

WE have no greater excuse to offer for the publication of this book, than the Divine commission of Jehovah to his servants upon the subject treated. The connection shows that this commission was written to His messengers upon the very theme this book presents, namely: The literal sword.

The time is now due when this commission should be responded to by every true messenger with all the power and energy at his command.

Hear the words of this solemn obligation placed upon us:

"Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: if when he seeth the sword come upon the land, he blow the trumpet and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any

person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." Eze. 33:2-7. "Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house. Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear." Eze. 3:1-11.

That the Way of The Kings of the East Might be Prepared.

Rev. 16:12.

CHAPTER I.

EUROPE, TURKEY AND THE EAST.

The phrase, "The Yellow Peril," was first introduced into public print by Emperor William of Germany in 1895. In making a cartoon, representing the dangers likely to arise from the nations of the East against the West, the Emperor named the picture, "The Yellow Peril."

This picture was presented to the Czar of Russia. Since that time the phrase has become a very common one, and well understood as applying to the yellow races of the East. The nations thus spoken of are termed, in the Bible, the "kings of the East," which would be China, India, Japan and Korea. The yellow peril is becoming more apparent every year. It needs no argument to the ordinary reader, to convince him that this is a question to be settled in the near future. As to who will be master of the Pacific Ocean is a question to be settled by the United States and Japan, joined by the nations of the East. As to who will control the Turk, the Dardanelles and the Suez Canal, is a question to be settled between Western Europe and Russia, as joined by the nations of the Orient. This is the world-wide question. This is the Yellow Peril, as understood by statesmen and diplomats of the world.

This is a question foreseen by all the prophetic writers who lived thousands of years ago. Therefore in the examination

of this subject, we give a two-fold evidence: First, as viewed by eminent writers of this age; and second, as viewed by the inspired writers of Holy Writ.

We clip the following from the Muskogee *Times-Democrat,* of 1908, as giving a good, general introductory view of the war preparations of European nations, and the subject under consideration:

"LONDON, July 31.—Not since the Franco-Prussian war of a generation ago has there been so much war talk in Europe as is now keeping busy the chancellories of the old world.

"Austria has started to make strong reinforcements along her southern frontier, and Italy has taken fright at this and is laying in a heavy stock of new artillery at a cost of $50,000,000.

"Germany is moving rapidly to place war on a new basis by the use of airships, and the new monster air vessel of Count Zeppelin, which the Berlin government intends to purchase for $50,000, will serve as the basis for an armed aerial fleet.

"France is greatly worried because her plans to subdue Morocco are not materializing; she fears the Germans will step in shortly, and declare that Paris has had its full chance to make good in the land of the Moors, and somebody else should be given an opportunity.

"England has just concluded a series of naval maneuvers, using over three hundred warships, directed against Germany, and Englishmen are considering the introduction of the continental system of conscription for their army.

"Russia is making faces at Turkey and on the Turkish-Russian frontier forces of both nationalities are being mobilized. The Turks have given large orders for artillery and ammunition, and there is a report that the Sultan intends to go to war in the Balkans as a means of getting at Russia.

"The war fever has spread even to the small nationalities. In Scandinavia the Swedes are starting to double their naval

strength, and Norway is considering the erection of fortifications in the neutral zone between herself and Sweden, while the two little countries are saying nasty things to each other.

"Holland and Belgium are considering forming a dual defensive league, to band together their armies to protect both from possible German encroachment.

"Predictions are being made that there has got to be one big blood-letting in Europe, at least, before general peace reigns. Such a conflict would involve all the civilized countries of the world except the United States, and would be the greatest calamity in the history of the world."

That Europe is aware of the coming danger, there is no question.

Says a London despatch: "Every statesman in Europe is afraid of the outlook. There is a fear that Germany, which is being driven into a corner by the successful efforts of England to isolate her, will turn round suddenly one day and strike out with the mailed fist before any one realizes what has been done."

RUSSIA'S POLICY.

The following article, taken from *The Cosmopolitan,* 1903, is worthy of the most careful consideration: First, because it is so comprehensive and true concerning the policy of Russia; and second, because when that policy is carried out, one may see clearly the position Russia will then occupy relative to the rest of the world. It is the position predicted by Holy Writ.

Now, the writer, viewing from a human standpoint the probabilities of Russia's success in the Far East, made his predictions. These predictions, so far as the present is concerned, failed. The effort was made in Manchuria, as predicted; but Japan interfered, defeated Russia, and captured some of her strongholds in the Far East. Does this change Russia's policy? Not by any means.

Vladivostok, her ocean port in the extreme East, has been greatly strengthened since that time. She is double tracking her Siberian railroad. Japan and Russia have since entered into an alliance and are on better terms than they were before the Russo-Japanese war. Do not let the reader imagine for a moment this defeat will prevent the final conflict of the world. As will be seen later in this study, it is only another step to aid in carrying out the policy of Russia.

We now offer the article from *The Cosmopolitan,* December, 1903, "The World's Final Great War," by John Brisben Walker:

"The commanding position which Russia has grasped along the frontiers of China, India and Persia seems to leave no doubt as to her intentions. We are to have one great final war, which promises to be so frightful in its waste of human life and so costly in its expenditure of treasure, that it will be a lasting horror; and it must settle the question of the world's civilization. Napoleon predicted that in one hundred years the world would be either Cossack or republican. Busy with home affairs, neither governments nor peoples seem to understand how threatening is the Cossack rule—even to America itself.

"Russia has today one hundred and twenty-nine millions of population. Persistently, carrying out a plan conceived more than forty years ago, she has quietly occupied every position in Asia which would eventually enable her to annex the four hundred millions of China; then the two hundred and eighty millions of India, and finally the eight millions of Persia.

"Year after year Russian army posts have been advanced, reenforced and built into large commands; until today Russia is ready to attack, not China alone, but along her entire frontier line in Asia. In the event of war, only the most supreme exertions by England, France, Austria and Italy, reenforced by the United States, can stop the Cossack advance.

"The fact that, for her own purposes, Germany has entered into compact to act with Russia, makes the situation one of the utmost difficulty—of the most extreme danger. For once, the German Emperor seems to be short-sighted. *Whatever part of China may be conceded to him temporarily, eventually he must find himself opposed to Russia as certainly as England and Japan are today.* [Italics ours.]

"Does any one doubt Russia's plans? Never was policy more clearly written. There can be no question about it, and if our attention were not so absorbed in home affairs, the American public would quickly understand it. During two years spent in Peking and northern China, in military affairs, the writer became convinced that no obstacle would be likely to exist to the extension of Russian dominion toward the East, unless China herself should be built up into a strong military power. The building of the Trans-Siberian Railway and the occupation of Manchuria would be the first steps. It was not anticipated at that time that the plan of campaign would be so far-reaching as to bring Russia simultaneously into China, India and Persia.

"There can be no question that entrance into Manchuria was part of the long-preconceived plan. Very likely the Boxer troubles were stirred up with a view to giving excuse for this entry, and distracting the attention of the world. Having entered, Russia had no intention of leaving. The pretense of evacuation was only because at the time she was not ready to begin battle. Other nations, and especially the United States, have been blind to what this movement really meant.

"It is now no longer necessary that additional Russians should be brought in to capture China. The Manchurians and Mongols furnish splendid fighting material, at least so far as private soldiers go. They can subsist on a little rice, make long marches, sleep in the open, obey orders and quickly learn to handle fire-arms with precision. They can be subsisted and kept satisfied with a total expenditure of not above six or

eight dollars a month, as against from five to eight times that cost for the American soldier; and the Russians have the officers ready to put over them.

"Russia is now established along the frontiers, its forts built, and its navies in the Eastern harbors of Asia. Many officers have arrived, and vast quantities of stores and arms have been shipped in. More than one hundred and fifty thousand Russian troops are either on the ground or within call, as the nucleus of an army of occupation. It would require but a short time to drill natives in order to put half a million men in the field, sweep down on Peking and over northern China.

"Let the civilized world stop its pleasures and its business long enough to consider this spectacle and ask, whence will the force be brought to combat the Russian forces in China? But let Russia annex four hundred millions of Chinese subjects and with this low-priced labor build armaments: then India and Persia are certain to fall.

"America feels confident in her strength, and added to England and France, we imagine that we might conquer the world. But where would these three nations stand if Russia had at command two-thirds of the world's population? Does she need money to conduct her campaigns? By weight of numbers she would move down and capture it.

"If Russia should be permitted to retain her position in Manchuria, the Cossack will presently hold the world by brute force. I am opposed to war. I do not believe in war. I hope there will never be another war. But if there can be a just war, it is called for now. Either America and southern Europe must fight Russia at this time, or concede to her all of Asia.

"Vain as the United States is of her strength, she will find occasion in the near future to regret present indifference. Manchuria is but the stepping-stone to China. China captured, the balance of power is determined.

"The hundred years covered by Napoleon's prediction has a decade still to run—a decade in which to determine whether the world is to be Cossack or republican.

"The people of the United States have been so intent upon their own little corner of the world, that they have failed to reflect on what a Cossack world would mean. But this Manchurian question is a matter of such tremendous importance that it demands thoughtful determination. Russia is doing her work so quietly, so diplomatically, and with such deceptive professions of good faith, that we stand like children reviewing events without comprehension of what they mean, or of the influence at work upon our own destiny."

The above article shows how clearly men of the world view the present situation regarding the policy of nations and future probabilities of war. We would now impress the reader with this thought: The yellow peril, in the main, is not the danger to the Far East; but it is the danger that arises to the West, from the yellow races of the East. This being the case, the double tracking of the Siberian railroad, the victories of Japan, and the general awakening of China, with the alliance between Russia and Japan, only increase the danger of the yellow peril.

A GENERAL AWAKENING IN THE FAR EAST.

We take the following from the *Review and Herald,* under head of "China's Awakening," by G. B. Thompson:

"An ancient seer, looking down through the centuries to the time when 'the day of the Lord is near,' and the nations are preparing for slaughter, exclaimed, 'Let the heathen be awakened.' Joel 3:12. This suggests that in the days when the final chapters in the history of the world are being written, and the drama of sin finished, there would be an awakening among the nations known as 'heathen.'

"For centuries these great heathen Gibraltars have lain almost dormant. The twelfth century after Christ looked back

upon the twentieth century before Christ, and scarcely a ripple was seen upon the surface that indicated a breaking away from medieval habits and customs. More than half the world seemed hopelessly chained in the shackles of ignorance and superstition for all time.

"But a change has suddenly come. The light of the present civilization is piercing the gloom of the ages, and the millions are waking up. In the Chicago *Tribune* of October 3, 1909, Mr. Frank C. Carpenter, writing from Peking, gives a most interesting account of China's awakening, from which I take the following:

" 'I write of the greatest intellectual movement of all time. This nation of four hundred million is starting to school, and thousands of teachers are already at work, beginning to instruct it along the lines of our civilization. The movement was started only four years ago by the great empress dowager at the advice of Yuan Shih Kai, Chang Chi Tung, and other progressive statesmen. By an imperial edict the old system of examinations under which China has been working for centuries was wiped off the slate, and the new education was begun.

" 'Now there are colleges in every provincial capital, and modern schools in the four thousand walled cities. A government department of education has been instituted, and over it is one of the great imperial boards. In the new constitution which was issued last year a system of common schools was provided, and compulsory education at the earliest possible moment. By that constitution China will have its parliament within eight years from now, and the work of training the people for self-government is to go on by fixed steps from year to year.

" 'The lines of the development of the new education have been carefully laid out. The composition of text-books began in 1908, and a large number of these will be published this year. In 1910 schools for easy learning will be further ex-

tended over the empire, and by 1912 they will be in all the villages and market towns. The work will go steadily on, and in 1916 one Chinese in every twenty will be able to read and write, and will have received some education in our modern civilization.

"'*Scholars Will Make an Army.*—One in twenty! Five per cent.! It seems small, but it bulks large. Five per cent. of these people means twenty million, and this will be the educational army with which China will start on its career under the new constitution.

"'At present not one in a hundred Chinese can read the simplest characters of his language, and it is safe to say that not more than one in five hundred has an education along the old lines so advanced as that of our grammar schools. All this is to be changed, and by the next generation it is safe to say that the majority of the people will all have gone to school.

"'I came here from Japan. It is now thirty years since that country began a constitutional movement like this which is now being inaugurated here. I doubt whether education was more advanced there at that time than in China now. To-day every boy and girl in the Japanese empire is receiving more or less education, and more than one-tenth of the whole nation is going to school. No one who has not seen the educational awakening of the land of the mikado can appreciate what such movements mean. Here in China they will be multiplied many fold by the character of the race and its vast population.'"

Fully one-half the population of the globe live in India, Japan, China and Korea. Add to this one hundred and forty-nine millions in Russia and one hundred and seventy millions in Africa and Arabia; then those of Turkey and Persia, and you have a total of about eleven hundred millions. These are the people of the yellow peril. This is what statesmen of Western Europe say is the peril that threatens them. The Turk holds the key to the situation.

Russia has ever felt the need of an ocean outlet, in order to carry out her policy. Her outlet from the Black Sea is controlled by Turkey. Her outlet from the Baltic Sea is blockaded much of the time with ice. That is also true of Vladivostok, her port in the Far East. Her fixed policy for many years has been to control Turkey. But Western Europe knows that this must not be. That would give Russia the control, or at least an entrance to the Mediterranean Sea. Thus Turkey has been the keystone in the arch of peace between the East and the West for long years. Napoleon saw the situation in his day.

RISE OF THE OTTOMAN EMPIRE.

We take the following from the *Review and Herald,* written by P. T. Magan:

"The rise of the Turks was romantic and phenomenal. 'When it is recalled that at the beginning of the thirteenth century the Osmanli Turks were pastoral tribes living in tents and movable huts in Central Asia, slightly fixed to the soil, holding the camp rather than the land as native country, and recognizing allegiance only to powerful chiefs; that at the beginning of the fourteenth century they had migrated into Asia Minor, and had become somewhat fixed to a small tract of land in Anatolia; at the beginning of the fifteenth century they had acquired vast possessions in Anatolia and Rumelia, Bulgaria, Ragusa, Servia, and Wallachia in Europe; at the beginning of the sixteenth century they had added Trebizond, Karaman, and Armenia in Asia, and Greece (including Constantinople), Bosnia, Herzegovina, Albania, and the Crimea in Europe; and by the middle of that century Tunis, Egypt, Algiers, and Tripoli in Africa, Kurdistan, Arabia, Syria, and Bagdad in Asia, and Moldavia, Hungary, and Transylvania in Europe,—when significant facts like these are recalled, it is obvious that the rise of the Ottoman Turks was no common or unimportant event in the history of mankind. See 'Turkey and the Turks,' by Munroe, page 13.

"The Osmanli, or Ottoman Turks, have ever been regarded by the Western nations as interlopers in Europe. While the great powers of Europe are of Teutonic and Slavic extraction, the Osmanli Turks are of Mongolian stock. They originated in the plains of Sungaria near the desert of Gobi. 'These were one of two great races which alternately filled the rôle of the scourges of God.'

" 'The thirteenth century had half run its course when Kaykubad, the Seljuk sultan of Iconium, was one day hard beset near Angora by a Mongol army. The enemy was rapidly gaining the mastery, when suddenly the fortune of the day was reversed. A small body of unknown horsemen charged upon the foe, and victory declared for the Seljuk. The cavaliers who had thus opportunely come to the rescue knew not whom they had assisted, nor did the Seljuks recognize their allies. The meeting was one of those remarkable accidents which sometimes shape the future of nations. Ertoghrul, son of Suleyman, . . . was journeying from the Euphrates banks, where he had halted awhile, to the more peaceful seclusion of Anatolia, when he unexpectedly came upon the battlefield of Angora. With the nomad's love of scrimmage, and the warrior's sympathy for the weaker side, he led his four hundred riders pell-mell into the fray, and won the day. He little thought that by his impulsive and chivalrous act he had taken the first step toward founding an empire that was destined to endure in undiminished glory for three centuries, and which even now, when more than six hundred years have elapsed, and many a fair province has been wrested or inveigled out of its grasp, still stands lord over wide lands, and holds the allegiance of many peoples, of divers races and tongues. From Ertoghrul to the reigning sultan of Turkey, thirty-five [now thirty-six] princes in the male line have ruled the Ottoman empire without a break in the succession. There is no such example of continuous authority of a single family in the history of Europe.'—*'Turkey,'* Lane-Poole, pages 8, 9. Such was

the romantic and humble birth of the Turkish power of today.

"At Sugut in 1258 there was born Othman, the son of Ertoghrul. He was the first ruler of the line who ventured to assert his absolute independence. His descendants took the name of Othmanlis, or, as we call them, Ottomans. This man was destined not only to give his name to the Ottomans, but he became the great conquering hero of the race. The Turks hold that they are descended from Japheth, the son of Noah. He was the father of three sons. The Turks teach that to his firstborn, Aboul-Turk, he gave the sovereignty of Turkestan.

"Again: the Turks profess the religion of Mohammed. The creed of that faith is generally compressed into the well-known formula: 'There is no god but God, and Mohammed is his prophet.' But there is another and longer form, which reads as follows:

" 'I believe in God, and his angels, and his books, and his prophets, *and the last day,* and the predestination of good and evil by God, and the resurrection after death. I bear witness that there is no God but God, and I bear witness that Mohammed is his slave and his prophet.' (Cited by Sir Charles Eliot, 'Turkey and the Turks,' chap. 6, par. 3.)"

In 1453 A. D. the Turk became the possessor of Constantinople; sixty-four years later (A. D. 1517), the "glorious land" and Egypt and Northern Africa became territory of the Sultan's. The present population of Turkey is reduced to twenty millions. The religion is Mohammedan. There is no union between the Turk and the Christian.

The character of the Turk is well known by the manner of his treatment of the Armenian Christians. For centuries he was the scourge of the Greek Catholic Church in the East. Had it not been for the position Turkey occupies between the East and the West, it would have ceased to be a nation long ago. Russia has not dared to use her full force in overcoming her, for she knew that meant war with the nations of the West.

England and Western Europe were able to conquer Constantinople, and would have done so long ago, but they knew that meant war with Russia. Thus the matter stands and is well understood by the nations of the world. The world knows that question is to be settled and that it cannot be long delayed; hence every possible preparation for it is being made by the nations.

No imagination of man can tell as to the outcome; but the Word of God is absolute, and tells plainly what the future will be.

While this preparation is going on, while statesmen of the world and critical Bible students see the certainty of the deluge of blood that is to come in the near future, there are those of the visionary class who imagine they see, in the near future, a reign of peace and a world's conversion. The following quotation upon that point is significant:

"*Universal Disarmament.*—While the British government was giving a banquet to the peace-congress delegates on July 31, the British prime minister, Mr. Asquith, took occasion to express his opinion in reference to universal disarmament. He cordially welcomed the delegates, and approved their ideals, but declared that he 'could not indulge in the hope that the youngest person now alive would witness the advent of the day of universal disarmament.' He was not impressed with the idea that the completeness of the preparations for war would serve to prevent nations from declaring war upon each other. He stated that the principal nations were now spending two and one-half billion dollars annually for war preparations, and that they did not purchase these things 'for ornament. They were intended for use, and some day they would be let loose upon the world.' The British secretary of war stated, at the same banquet, that 'these were not the days when any nation could prudently lessen its national defenses.' These men, who are constantly in touch with the feelings and purposes of nations, are better able to speak with

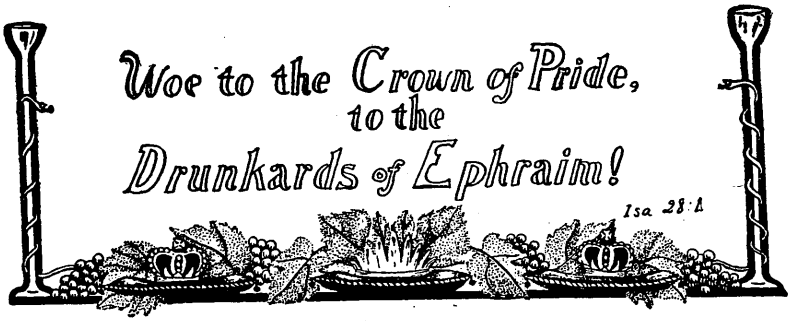
certainty concerning the prospects for universal peace than are those who are giving the cry of peace and safety, which is, in itself, a sign of the perils of the last days."

In order that we may not be deemed fanatical on this question we quote from the *Church Standard,* as follows:

"Men talk of 'the Yellow Peril.' They do not seem to see that it is through Russia, and through Russia only, that the yellow races might become a peril to the world at large. Give Russia control in China, and without spending one ruble of Russian money it might have at its command an additional army of a million men thoroughly drilled in all the arts of war and officered by Russians or other Europeans. With such a force in hand, Russia, half-civilized, half-savage Russia, with its ingrained despotism and hatred of the very name of liberty, would speedily be seen in her true colors as the enemy of the human race, commanding the obedience of mankind, with *Vae Victis* on its banners. That is the true 'Yellow Peril'."

We believe sufficient has been said to place the European question pertaining to the yellow peril before the reader, viz.: The possession of the Turkish territory by Russia and the nations of the East; thus preparing the way for the subjugation of the nations of the West to those powers. This is the yellow peril of the East, as viewed by statesmen and diplomats of the world.


MAP NO 5
MAP
ILLUSTRATING
RUSSIA
AND
THE EAST
AGAINST
THE WEST
THE KINGS OF THE EAST
SCOTLAND
ENGLAND
DENMARK
SWEDEN
HOLLAND
BELGIUM
GERMANY
FRANCE
RUSSIAN EMPIRE
SWITZERLAND
AUSTRIA
CONSTANTINOPLE
BLACK SEA
CASPIAN SEA
TOORKISTAN
ITALY
SPAIN
PORTUGAL
GREECE
TURKEY
PERSIA
AFGHANISTAN
MEDITERRANEAN SEA
GIBRALTAR
JERUSALEM
AFRICA
EGYPT
ARABIA
MELOOCHISTAN



CHAPTER II.

AMERICA, THE PACIFIC AND THE EAST.

Crossing the Atlantic to the United States and the Pacific the yellow peril means, Who shall control the Pacific? Shall it be Japan aided by "the kings of the East," or shall it be the United States? Nothing but war between Japan and the United States will ever determine that question.

Now that this question is also seen by men of the world as a question to be settled in the near future, we offer some statements upon this point:

"Forecasting War.—The following quotations, one from the San Francisco *Argonaut* and the other from the governor's speech of welcome to the men of Admiral Evans' fleet at San Diego, shows the sentiments which are running in many American minds regarding the propriety of sending battleship fleets to the Pacific. The *Argonaut* said: 'Somebody is going to dominate this great ocean. If the United States doesn't do it —if she foolishly throws away her chance—then Japan will do it. The course of a sound statesmanship, now that we have a vastly overmastering force in the Pacific, is to maintain that status. It can be done easily and naturally, without exciting suspicion or resentment.'

"The governor said: 'Upon this broad and calm ocean in the future will be waged the greatest war of commerce between

the great powers of the world. Here is where nations will strive for supremacy, and here is where will be fought the greatest naval battles of the world.

"'The Pacific Ocean cannot always remain a peaceful ocean. In the contests to come our country will play the most important part because its interests will be the greatest; and when that time shall come, we must be ready for it; if we maintain the mastery of this great ocean, we must have the means to do it with. Here in the future, no doubt, will clash the great navies of the world, and upon these waters will the great naval conflicts be carried on.'

"Wars are carried on or kept in abeyance today at the dictates of commercialism, and the commercial advantages of being able to dominate trade in the Pacific Ocean are considered worth fighting for by the great powers, no doubt. It can be depended on that the question of commercial supremacy in the Pacific will not be settled among the nations by the principles of the Golden Rule."

"BERLIN, 1905.—'The United States and not Russia is the real enemy of Japan,' says Professor Tomizu, the famous Japanese economist, in an article published in Thursday's *Post*. The article, which was originally written for a Tokio paper, and claims to express the opinion of the most cultured set in the capital of the mikado, will undoubtedly cause a sensation and reversion of the feeling toward Japan in the United States.

"Professor Tomizu points to the enormous production of all kinds of manufacturing in America, which makes it necessary for that country to seek new markets in all parts of the world, but especially in the Orient, and warns his countrymen to prepare for the gigantic struggle with America over the supremacy in the Pacific, which, he says, is inevitable. The struggle may break out at almost any moment, he says, but will surely begin as soon as the Panama Canal shall have been finished.

"When that great undertaking shall have been completed, he says, a conflict between the two youngest world powers, Japan and America, must come, a struggle of such enormous proportions that the present war with Russia will seem as mere child's play in comparison. Japan should therefore, it is reasoned, not impose too heavy peace conditions upon Russia, but rather endeavor to win the czar's friendship with a view of a future Russo-Japanese alliance."

In the *Daily Oklahoman* of February 25, 1911, six years later, Dr. Tomizu is quoted in a Pekin dispatch as follows:

"*Conquer the World.*—Dr. Tomizu ridicules the idea of peaceful expansion by means of emigration, pointing out that no country would contemplate with equanimity the influx of a large number of Japanese laborers. Great Britain herself is content to remain an ally of Japan only so long as Japan expands to the north; should Japan reduce her land forces, expand her navy and try to invade the south Great Britain would speedily change her attitude. The same remark holds good of the other powers, such as France, Germany and America; while even Russia would have no special reason for favoring such a movement.

"'In my view,' concludes Dr. Tomizu, 'the Japanese Empire must expand in every direction as far as it can. It is indispensable to the national existence of every country to expand at every point, utilizing every opportunity of doing so. Russian expansion, for instance, followed the line of least resistance, only to come across stronger neighbors with superior momentum. Russia does not seem to think of expanding on the German frontier, but she is striving to make herself great and strong in the East before she can push her way into the West with irresistible force. We ought to follow this policy.

"'It is not necessary to be bound by the policy of "not expanding to the north." March forth, I say, north and south, as well as east and west, if opportunity should be favorable

for making our country's name glorious in the world. It is said Russia is aiming at the conquest of the entire world, following out the last instructions of Peter the Great. I do not know whether this story is true or not, but it is a suitable motto for Japan to adopt. We ought to aim, in place of Russia, at becoming masters of the Far East.'"

Another writer says:

"Japanese competition has nearly driven the American flag off the Pacific ocean. Japan is developing her commercial marine even more rapidly than she is increasing her navy. She is establishing new steamship lines to the South American west coast. Why is Japan doing this?

"Because upon the completion of the Panama Canal, Japan's shipping expects to rapidly dominate the Atlantic, as it already has the Pacific. The cheapness of Japanese labor in the construction, maintenance and operation of her ships involves the most serious competition the western world has yet faced. The future will show the gravity of the mistake committed by the United States in opening the Panama Canal freely to the commerce of the world. The future will also show the mistake made by the present administration's 'understanding' or alliance with Japan. The future will show that the American people are spending untold millions upon the canal simply that the new waterway may be exploited for Japanese commerce.

"This phase of the subject is here brought to the attention of the American people for the first time. But they will feel the truth of this warning more and more as the years go on. Unless a different policy prevails, what little is now left of America's commercial marine, on either ocean, is foredoomed to extinction. The Panama Canal, open to all, will chiefly benefit Japan, but Uncle Sam pays for it all."

A press dispatch of November 18, 1910, gives the following report:

"St. Louis, Nov. 18.—Plans of Samuel Gompers to demand the exclusion of all Japanese from the United States—

in fact, all Asiatics—was expected to be one of the principal topics of discussion at the convention of the American Federation of Labor today. President Gompers advocated this in a speech at a banquet to convention delegates.

"Gompers declared he would stand aside for no man in his desire for the brotherhood of man, but that the invasion of Asiatics was a menace to American standards of life and must be combatted if the white race hoped to maintain supremacy on the continent.

"The speech was received with thunderous cheers."

Nothing could be more pointed and plain than the foregoing statements. The United States and Japan stand, today, just as Russia and Japan stood before the Russo-Japanese war. There is just as much of a question to be settled as there was then. Friction between Japan and Russia existed some time before that war. There is friction now between the United States and Japan, as the following will show:

"The Japanese Situation.—The extraordinary degree of warmth displayed by President Roosevelt in regard to the anti-Japanese legislation pending in the California Legislature would seem to indicate that the situation is much more acute than has been permitted hitherto to appear on the surface. That the relations between this country and Japan were perilously close to the breaking point last year (1908), when these questions first arose, was clearly manifested by the utterances of the Japanese press, and, in fact, the consensus of opinion in diplomatic circles in Europe argued that a clash was inevitable in the near future. This opinion must have been based on facts which have not appeared in print and concerning which the Japanese would be likely to speak more frankly to outsiders than to the American public. At all events, President Roosevelt's strenuous efforts to put a stop to the proposed legislation by the State of California are sufficiently ominous alone to warn the authorities of that State that they are treading on dangerous ground.

"It is almost unsupposable that this country should be plunged into a great war on account of such an insignificant matter as the private, selfish interests of a few scores of California raisin growers, for that is really the bottom of the trouble; a few shrewd Japanese have gained a monopoly of the business in the San Joaquin valley. It is all the more exasperating to think that we might be driven to war for such a trivial cause with a nation that is sincerely friendly to us. And patience with such a situation reaches its limits when we consider how terrible consequences of such a war would be. By reason of their half-savage traditions and instincts the Japanese are perhaps the most warlike nation on earth at this time. And by reason of their recent war with Russia they are undoubtedly better prepared and more thoroughly trained than any nation for such a conflict. Their easy victories over the Russians may not argue much, but their conspicuous gallantry on the field of battle and daring exploits in their naval operations at Port Arthur go far to prove that they are natural-born fighters. Moreover, their thorough organization and marvelous preparedness for every emergency argue a genius for war which, added to their natural instincts of reckless bravery, makes them most formidable antagonists. While Japan is poor and her statesmen are struggling with problems of an empty treasury, the Japanese people are patriotic to the highest degree and would cheerfully melt their last silver teapot to contribute to the success of their arms. Besides, it must be remembered that national poverty doesn't count for so much in a naval warfare such as theirs would be with us, especially where their armies and navy could forage on our possessions. In the first place, it costs very little more to maintain a navy in war than in peace; and in the next place, the Japanese would seize Hawaii, Guam and the Philippines very soon after the outbreak of hostilities. An American army officer in a carefully prepared article in the *American Review of Reviews* last year made an extremely plausible showing to support his

contention that within three weeks after war began Japan could land an army of 250,000 men in California and hold the entire Pacific slope for two years or more, until we could organize and lick an army into shape to dislodge them. He admitted that we could whip them in the long run, but in the meantime we should suffer great losses and unspeakable humiliations. For one thing, war with Japan would amount to a sentence of death or captivity upon all our gallant soldiers and sailors in the Pacific waters and in our foreign possessions. That fact alone should give us cause, not for pusillanimous retreat from any rightful position, but at least for refraining from unjust and gratuitous discriminations against the few inoffensive Japanese who are living clearly within their rights in California."

Later in this book it will be seen that this conflict was pointed out plainly, in the prophetic Word, nearly twenty-seven hundred years ago.

Mr. Hobson, who gained such fame by the sinking of the Merrimac, in the Spanish-American war, has been very solicitous over a war between the United States and Japan. He has lectured extensively on the question. The following are some of his statements as gleaned from the press:

"The Captain Says Uncle Sam and Mikado Will Clash.— America is going to have war with Japan. There's danger the United States will get licked and licked hard.

"Captain Richmond Pearson Hobson says so. He has investigated. Also he made a big speech in Congress to help President Roosevelt win that big navy, which he didn't; and then, too, Hobson wrote some 'steen thousand letters and magazine articles and made some thousand speeches sounding the alarm.

"Monday evening he told an audience at the Woodland Avenue Presbyterian Church that war with the Japs is bound to come, that this country is honeycombed with 85,000 Jap spies, and that the entire Pacific coast is at the Japs' mercy.

"Capt. R. P. Hobson Sees It For the World.—NEW YORK, March 12.—Much is being written about the so-called "yellow peril." The thought originated in Russian sources, is being widely spread that victorious Japan might some day marshal the myriads of China and overrun the world.

"From this point of view Russia is pictured as the bulwark to protect Western civilization from this danger.

"The fact is lost sight of that Japan is an island empire and can be cut off from China by the simple loss of control of the sea. Sea power being largely a question of resources it is absurd to think that Japan could stand out against the whole powers.

"The so-called yellow peril is conjured up by military powers, notably Germany, France and now Italy, seeking to justify their action in siding with Russia. If the inner truth were known it would evolve that Russia claiming to control the fate of China, has made overtures to the military powers of foreign inducements in a proposed division of China.

"Such an overture succeeded in 1895, when the military powers backed Russia to set aside the treaty of Shimonsekit by which action Japan was despoiled and Russia fell heir to the rewards of Japanese victory over China.

"Soon Germany, upon a pretext of the murder of a missionary, seized Kiau-Chau and established a German colony on the Shantung peninsula.

"Italy attempted to seize a Chinese port, but seemed to lose courage and hesitated when China opposed her activities in Indo-China, but without great results.

"The first understanding of the military powers resulted chiefly in a Russian advance until she gained Manchuria, with 20,000,000 of Tartar-Chinese population.

"The military powers should take warning. The present understanding that Russia appears to be bringing about to foil Japan would doubtless end principally in Russian advance into China.

"Russia has a wonderful assimilating power. Having absorbed the tribes of central and northern Asia, and moulded them into Russian legions to carry forward the Russian advance, it does not require a prophet to see a day when with Russo-Chinese armies, Russia would drive the Germans, the French, Italians and other Europeans into the seas and the distant mother countries would be powerless to prevent Russia, then in control of 400,000,000 Chinese.

"She would organize armies to overrun the world. This is the true 'yellow peril'."

War between the nations will come, and it seems most probable that the next war will be between the United States and Japan. We take the following from the *Signs of the Times,* volume of 1908:

"The Next Great Naval Battle.—It was frequently voiced in speeches made during the last session of Congress that the next great naval battle will be fought in the Pacific Ocean. It was stated in these discussions that history shows that whenever two races have come together, one has yielded ready servitude to the other, or else there has been a prolonged clash at arms. Modern means of travel have brought the yellow races of the East in contact with the white races of the West, and war cannot ultimately be averted.

"Sir James E. Erskine, an admiral of the British fleet, who recently visited San Francisco, has also expressed his conviction that the next naval battle of any consequence will be in the Pacific. He also gives it as his opinion that the warships of the 'Dreadnaught' class will be very greatly increased in size. Both German and French officials have recently expressed very similar opinions.

"It is usually the case when men think that certain things are bound to come, that they do not put forth the proper resistance to prevent them, and even will do things to help their prophecies to come true. But however these things may be, we know from the prophetic word that the great war of

Armageddon is rapidly drawing near. The prospects for the future are for war and not for peace."

What did the Russo-Japanese war demonstrate to the world? First, it revealed the bravery, skill and endurance in war possessed by the Eastern races; second, it resulted in an understanding and an alliance between Russia and Japan; third, it caused a general awakening in China; fourth, the double tracking of the Siberian railroad; fifth, the great enlargement of the Japanese navy; sixth, a new order of things in the Orient.

"*'The New East.'*—Under this title *The Outlook* (New York) prints an editorial which is suggestive of new elements which are entering into the Far Eastern question. It will certainly stimulate serious thinking on the part of those who are considering these nations and their immediate future from the prophetic standpoint. We copy the following paragraphs:

" 'Without being able to define the changes which it will bring to the modern world, it is quite evident that the impression prevails throughout Europe that the war between Japan and Russia is almost certain to be epoch-making in its results. A significant change has already come over the discussion of the Far Eastern situation by the English and Continental press. For many decades Europe has thought of the East as a territory to be opened up and exploited by the West. It has been taken for granted that the wish and power of the East might be left out of the account; they were not factors that needed to be dealt with. The only factors in the situation to be considered by statesmen and diplomatists were the feelings and attitude of the great powers toward one another in the acquisition either of influence or of territory. It has apparently not occurred to the directors of the great forces of Europe for many decades past that India, China, Japan, Persia, Afghanistan, or Burma had any rights which a Western nation was bound to respect. Certain duties almost every

Western nation recognized. The English have felt the necessity of giving India and Egypt capable, effective, and honest administration, not because Egypt or India had a right to such government, but because the English conscience demanded it. Wherever Russia has gone in the East, she has given precisely the kind of government which she thought best adapted for the people. Being herself semi-Oriental, she has been a kind of middle term between the East and the West, mediating in a certain sense between two radically different temperaments, and using either Eastern or Western methods as best suited her purposes; but it is doubtful whether it has ever occurred to any Russian statesman that China, Japan, or Afghanistan had any rights which Russia was bound to respect. Even at this moment, when a new idea in regard to the future condition of things in the East has begun to define itself in the minds of the Western world, newspaper discussion in England and on the Continent still concerns itself with the question of the readjustment of relations between the great powers; the prime problem being, apparently, not what will the East do or think or be, but how will Russia, Germany, and England stand related to one another in the inevitable changes which are already taking place.

"'It is too early, and it would be extremely hazardous, to venture any prediction as to the final results of the war; but if, as seems probable, Japan is to emerge from the struggle with greatly added prestige, is to keep Korea from falling into the hands of Russia, and to preserve in consequence the integrity of China, it is quite clear that new forces have entered in the field of world-politics, and that new powers must be reckoned with. Pitt is reported to have said, when the return of Napoleon from Elba was reported to him, "You may roll up the map of Europe;" it is quite certain that the present map of the East will, in the coming few years, receive very important modifications. The great powers will no longer be able to deal with the East as a passive body; they must reckon

with it as they reckon with one another. This does not mean that China is to be at once an aggressive power, that India is to expel the English, that Tonquin is to rid itself of the French; but it does mean that the East is fast coming to a consciousness of a certain unity of interest between the different great sections of the Orient, and to a dim perception of its power, if that power can be trained and organized. In Japan, the protagonist in the present act of the great drama, the East has found an executive nation; the one people, so far, in the Orient who are able not only to think, but to act —not only to feel, but to do. Japan is today one of the most thoroughly and highly organized countries in the world; it is doubtful whether there is in any other country such unanimity of opinion, such passionate devotion to the ruler, such eagerness to die for the sake of the country. Every particle of power, every kind of resource which Japan contains, is at the hand of the government, ready for use in a struggle which the Japanese believe to be a life-and-death fight for their independence. Out of this war Japan is likely to emerge as a power of at least the second order, sufficiently strong to command respect and to compel considerate dealing on the part of other powers. That under her leadership China may be reorganized, and become a new force in the world, is highly probable.' "

THE AWAKENING OF CHINA.

Says the prophet, "Let the heathen be awakened and let them come up to the valley of Jehosaphat." The following quotations will show how literally this is being fulfilled:

"A writer in *Harper's Weekly* is impressed by the unmistakable signs of a great awakening in China, as evidence of which he cites the following:

" 'One of these signs is the repurchase from American citizens of the franchise for building a railway from Canton to Hankow. Another is the fact that of late scores of thousands of Chinese soldiers have been organized, trained, and

officered by Chinese educated in Japan or by Japanese officers. Now an edict has gone forth from Peking that an army of forty thousand men, similarly disciplined and equipped, shall be raised in each of more than twenty provinces. Five years ago there was not a single Chinese studying in Japan. Now there are upward of a thousand Chinese young men of the higher or governing class attending military or naval schools or other educational institutions in the island empire. Almost all the British, French, and German military instructors were dismissed five years ago. There is also reason to expect that, backed by the moral influence, if not also by the material power, of Japan, the Peking government will speedily insist on the withdrawal of the foreign intruders from her soil.'

"The Orient is darkened by the shadows of mighty coming events."

"Mrs. Helen E. Gardner, who has been six years in touring the world, has spent considerable time in China. She says of this country:

" 'China is going to give us a tremendous surprise. It will be a surprise such as the world has never known. The whole country is waking up—its men, women, and children are working toward an end that will open the eyes of the world. They are doing it quietly, and one cannot tell how, because they keep their own secrets. But it is coming; and the women are taking a large part in the awakening of the kingdom. It is they who are responsible for the boycott of Japan. Indeed, yes; the women prevail in every enlightened country.

" 'China is getting a wonderful army, and is sending thousands of its students abroad to study, just as Japan did. It is believed the government superintends and manages these educational enterprises, but no one knows. China does not tell.' "

Who can doubt, after reading this book from the beginning to this page, that the awful reality of war is soon to burst

upon the world? The sum total of all the wars, since the foundation of the world, would not equal the awfulness of the general war before us. It is the burden of all prophetic writers. It will result in the consumption of the whole earth. It is customary in these days, when the probabilities of war approach, for many to raise the cry of "peace and safety." They talk of peace congresses and arbitration and thus quiet the minds of the people. Let not the reader be deceived. God says it will come and that should be the end of controversy as to its certainty. Who will be the watchman, at this time, who will give the trumpet no uncertain sound?

In *The Southern Watchman* of March, 1911, appeared a most excellent article having direct bearing upon this subject. We quote:

"For a number of years it has been apparent that Japan has realized that the continuance of her very existence as a nation is dependent upon her preparedness to meet any western antagonist on the field of combat; hence, she has put forth every effort to be in a state of readiness for such an event. However none seemed to realize her real strength until it was measured in her terrible struggle with Russia.

"During the progress of that war Major-General Wilson, in the 'Annals of the American Academy of Political and Social Science,' discussing the probable terms of peace, said of the Japanese:

" 'They will probably stay on the continent this time, come what may. And this makes a permanent disturbance of the balance of power in Eastern Asia. It brings about a state of "unstable equilibrium." It inaugurates a new epoch in the history of mankind. It becomes an encouragement to every Asiatic people. It means Asia for the Asiatics. It means that the white man is no longer to dominate the yellow man. It means that the period of spoliation has come to an end. It means that *Japan is awake.* Finally, it means that *China must also awake,* and that the two *will awaken all Asiatic mankind.*

It makes Japan the hegemon—the ruling people of the Asiatic races—and will surely turn every element of discontent in Asia toward her for instruction and guidance.'

"Recently Japan has annexed Korea. She has entered into an alliance with Russia by which Manchuria has virtually been divided between the two powers. In the *Literary Digest* of March 5, 1910, are to be found the following significant words, showing that another part of the above remarkable prediction of Major-General Wilson is being fulfilled:

"'A league of influential Japanese and Hindus to consolidate the Asiatic people against the domination of Europe is attracting notice and concern. High officials at the court of Mikado and chiefs of the Japanese aristocracy are at the head of it, and the constitution is from the pen of Count Okuma. On the other side there are many of the most influential people of India enrolled among its members.'

"In the London *Daily Express* of April 25, 1905, Mr. John Hays Hammond, lecturing before the American Political Science Association, is reported to have quoted the following utterance from the president of the Japanese House of Peers:

"'The sacred duty is incumbent upon us as the leading state of Asiatic progress to stretch a helping hand to China, India, Korea, to all the Asiatics who have confidence in us, and who are capable of civilization. As their more powerful friend, we desire them all to be free from the yoke which Europe has placed upon them, and that they may thereby prove to the world that the Orient is capable of measuring swords with the Occident on any field of battle.'

"It is evident that preparation is being made among the leading states of Asia, under the tutorship of Japan, for a colossal struggle with Europe.

"Mr. Meredith Townsend in a remarkable book entitled 'Asia and Europe,' deals with the questions, 'Will the East ever conquer the West? Will the yellow whirlwind, rushing with irresistible force across the world, engulf Europe and its

civilization until its peoples sink beneath the matchless strength and numbers of eight hundred million inhabitants of Asia?' And then the London *Daily Mail,* commenting upon it, says, 'Some day it will come; and then, if Europe should drive it back, it in its turn would drive Europe out of Asia.'

"In the conclusion of its review of this book, the London *Daily Mail* says:

" 'It is an appalling glimpse into the future, which, if it be founded on truth, makes the dark tragedy of today more than ever a calamity of the first magnitude and a waste of lives and energies without the smallest hope of good. What, asks Mr. Townsend, in closing a remarkable chapter, is to become of Asia? It is the most fascinating, the most hopeless of problems, and we feel with the author as we close his book that the only possible reply is: *What God wills, not what Europe wills.*'

"Thinking men of the world seem to have a more and more settled conviction that the final issue of the Eastern Question (and by this I mean the Far East as well as the Near East), rests with God, and is very immanent. The greatest of English scholars of the Far Eastern question—Weale—on the very first page of his history entitled "The Reshaping of the Far East," quotes from the sixteenth chapter of Revelation the verses describing the second, third, fourth, and sixth plagues, and the battle of Armageddon, the last of which reads as follows:

" 'The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief. Blessed is he

that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.'

"Of late years frequent reference is made to a coming world-wide struggle, and it is often spoken of as 'the Armageddon of the nations.'

"About the time of the beginning of the Russia-Japanese war, a London daily paper speaking of Korea said, 'In no more suitable arena could the first blows of the world's approaching Armageddon be struck.'

"Lord Roseberry in a great speech on the military situation in Europe before the press delegates in June, 1909, said: 'Without any tangible reason we see the nations preparing new armaments. They cannot arm any more men on land, so they have to seek new armaments upon the sea, piling up these enormous preparations as if for some *great Armageddon.*'

"The *Post,* of Washington, D. C., in a recent issue, after speaking of the situation in Europe and Asia, says, 'Maybe Armageddon is just ahead of us.'

"Under the heading, 'Oscar Second's Fear of the Yellow Peril,' I take from the *Literary Digest* of July 30, 1910, the following: 'The late Oscar II, of Sweden, was a man of great diplomacy and far-seeing political sagacity. Prince Adam Wiszniewski publishes part of a letter written by King Oscar to him, and dated March 22, 1896, in which the king expresses himself thus:

" 'I hope to die in peace. My military and warlike inclinations, which were rather strong in my younger years, have gradually died down and have now all but disappeared. But I believe that *in the bloody conflict, sure to take place sometime,* and on the outcome of which the fate of Europe will probably depend, the Occident will be conquered by the Orient —where already each day sees the organization of the strong races of the future and the *preparation for the great battle.* I must confess to a feeling of worry and fear when I con-

template the dangers to the Western European civilization sure to develop from the coasts of the Pacific.'"

From *The Woman's National Daily* of January 20, 1911, we quote:

"BERLIN, GERMANY, January 20.—Crown Prince Freiderich Wilhelm has been sent by his father on an Oriental tour at a cost of $500,000. He will pass through India and the countries of the Far East on a long journey of inspection and will study governments, armies, and financial conditions.

"The young prince will be accompanied by a royal suite of the sharpest and shrewdest men in the German army. His trip will occupy months.

"England sees in the move another step in the great German scheme of aggrandizement and world colonization, but as a matter of fact, it is only another chapter in the great book of experience and thoughtful study which the kaiser has determined his successor shall know. He has also determined this study shall be carried out in royal style and that the German eagle shall parade the Eastern countries in imperial fashion."

From the same paper dated January 21, 1911:

"'Japan could seize Seattle, Tacoma, Portland, the Bremerton government navy yard, five great transcontinental railways, fortify mountain passes and have an empire upon which to live before the United States could get 75,000 troops to the Pacific Ocean,' declared Representative W. E. Humphrey of Washington, in an address at the annual banquet of the Lake Carriers' Association. He added:

"'The nations of the earth know we are utterly unprepared for war. They know our army is too small; our navy is virtually helpless because we have no merchant vessels as an auxiliary. They know we have no transports for the one and no auxiliaries for the other. Japan has six hundred merchant vessels on the Pacific fit for transportation. The United States has six.'"

Also under date of January 27, 1911, Mr. Robert M. McWade, in the same paper, says:

"'No matter what kind of contrary counsel comes from Washington,' says J. E. Drake, of Santa Rosa, Cal., 'we Californians are going to protect ourselves from the baneful and odious Asiatic evil. The restrictive measures that we were prevented from putting into effect by the interference of Col. Theodore Roosevelt will no longer be delayed, as our present Legislature is doing all that is necessary to minimize the harm which has been done by the Chinese and Japanese, especially the latter. If these people were let alone, they would before long be the sole occupants of some of our most fertile valleys; for, wherever they settle, the white people move out. Australia has done the proper and wise thing by passing iron-clad laws forever prohibiting the Asiatics from obtaining a residence there. "A White Australia" is the slogan, and we are equally determined on "A White California".'"

And just to show that the years have only confirmed Mr. Hobson in his views of the yellow peril, we quote:

"PORTLAND, MAINE, March 20.—Speaking at the celebration of the birthday of General Neil Dow here, Congressman Richmond P. Hobson yesterday declared that only by preserving its virility can the white race preserve itself from the yellow peril.

"'Here in America we are making the last stand of the white race,' he said. 'Eight hundred million yellow men in the Far East want America and if this generation is robbed of its virility the next generation will hear the hoof beats of the yellow man's horse and the nation will perish.

"'So long as the men of this country maintain their manhood we are safe from the yellow peril and I believe that the verdict of the people will be that the "great destroyer" of manhood, the liquor traffic, must itself be destroyed.'"

"In an article in the *Daily Mail* Year Book, 1908, by Archibald R. Colquhoun, F. R. G. S., entitled, 'A Great World Color

Problem: How It Challenges the White Man's Supremacy,' may be found the following paragraph:

"'There is no question that the victory of Japan over Russia and the Anglo-Japanese Alliance raised the question of relations between white and yellow in an entirely new form, and, moreover, that a *spirit of renascence is at work throughout Asia which is destined to challenge the vaunted supremacy of the white man.*'"

We will close this chapter with an opinion of the great French Admiral, Fournier, who foresees a frightful conflict of nations to be begun by a war between Japan and the United States. The clipping is from *The Literary Digest* of April 23, 1910:

"While several of our public men have lately spoken of the probability of war between Japan and America, their prophecies fade into insignificance beside the vision beheld by Admiral Fournier, formerly commander of the French fleet in the Mediterranean. He not only thinks that war between Japan and America is inevitable, but predicts that all the European powers will eventually become involved in what will practically prove to be the Armageddon of the Apocalypse. He says, in his recently published "Souvenirs," that the United States is displeased by the recently taken steps in Japanese politics which have wounded our 'American egoism.' The protection of American interests in Asia can be secured only by naval supremacy, he avers. To quote his words:

"'American interests in Asia are hostile to the Japanese. Japan has at present no means of retaining her empire excepting by diplomatic skill or the victories of war. This is especially the case in regions which the United States can control commercially only by supporting China and maintaining the rule of the open door.'

"The complications likely to result from a conflict between America and Japan are thus summarized by this eminent naval authority:

" 'The naval forces of the United States will some day far excel those of Japan, and will probably equal those of England, in spite of the latter's efforts to maintain the maritime supremacy. Japan, therefore, will be obliged to call upon her English ally for help. If, on the other hand, the United States should combine with the Triple Alliance of Germany, Austria, and Italy, France would be compelled to unite her forces with England and Japan.'

"The Admiral remarks, however, that Germany would think twice before taking part in such an imbroglio, and declares:

" 'I doubt whether the Kaiser, although at present devoured by the desire to break up the Triple Alliance, and to adopt a foreign policy just as unscrupulous as that of the Iron Chancellor, Bismarck, would run the risk of a war wherein he might be defeated both by sea and by land. The American navy would, however, be quite unable to cope with the fleet of England and Japan without the assistance of the fleets of Germany, Italy, and Austria, in a conflict which involved both the Atlantic and Pacific oceans. This is at present the only consideration which makes postponable a war between Japan and America.'—Translation made for *The Literary Digest.*"

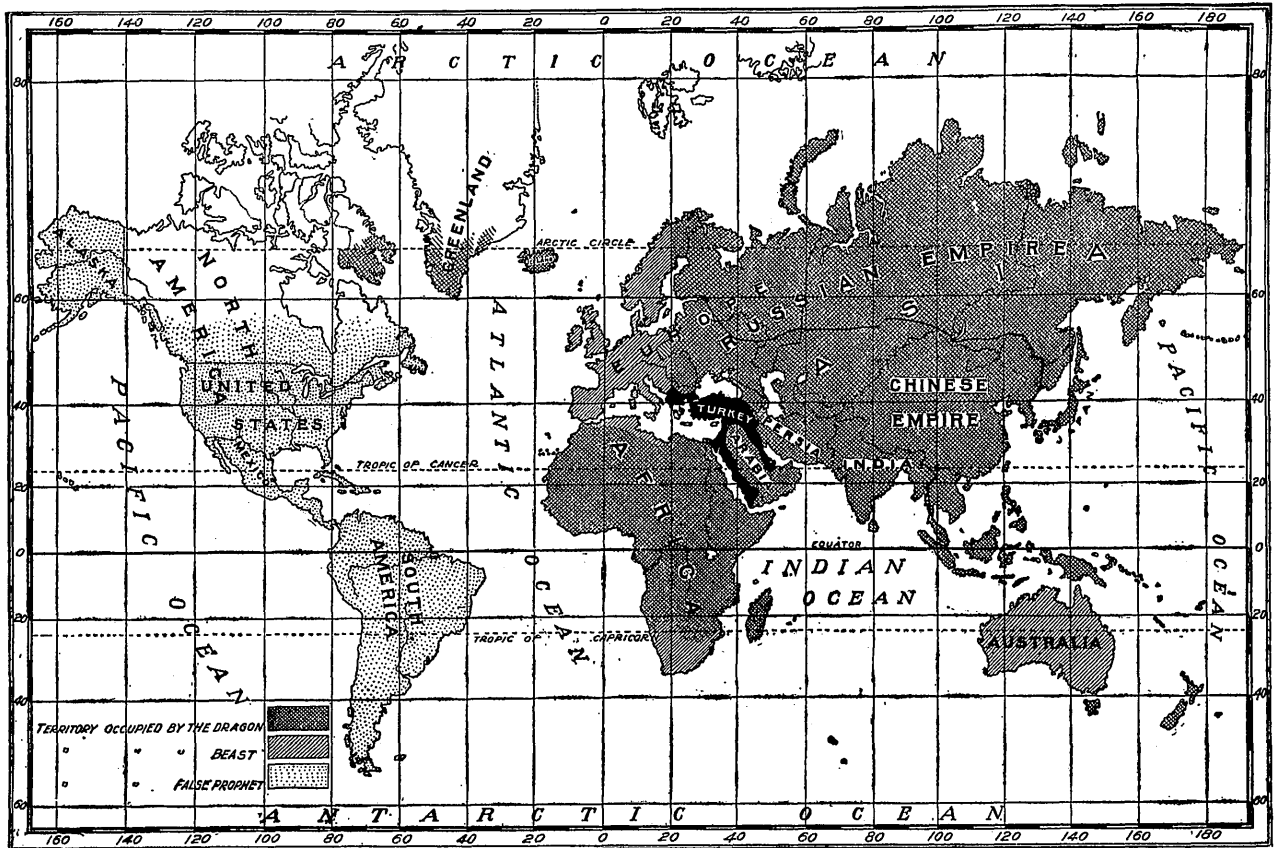
These chapters, we believe, give a clear view of the situation, viz.: The relation Turkey sustains as middle power between Europe and Asia, and also the Pacific Ocean as it is to be controlled by America, or by Japan as the leader of the East. The one who controls the Pacific controls all the islands of the Pacific and the Panama Canal, for no fleet could be sent through the canal to the Pacific Ocean into the mouth of an enemy ready to swallow it up.

The territory of the Turk will be the battle-ground between Europe and Asia (see Inspired History); the Pacific, between America and Asia. The great armies of Europe and Asia, engaged in this encounter, will be mostly land forces (Eze. 38); while those engaged between America and the East will

be naval forces (Isa. 27). A look at the maps inserted will show the situation clearly.

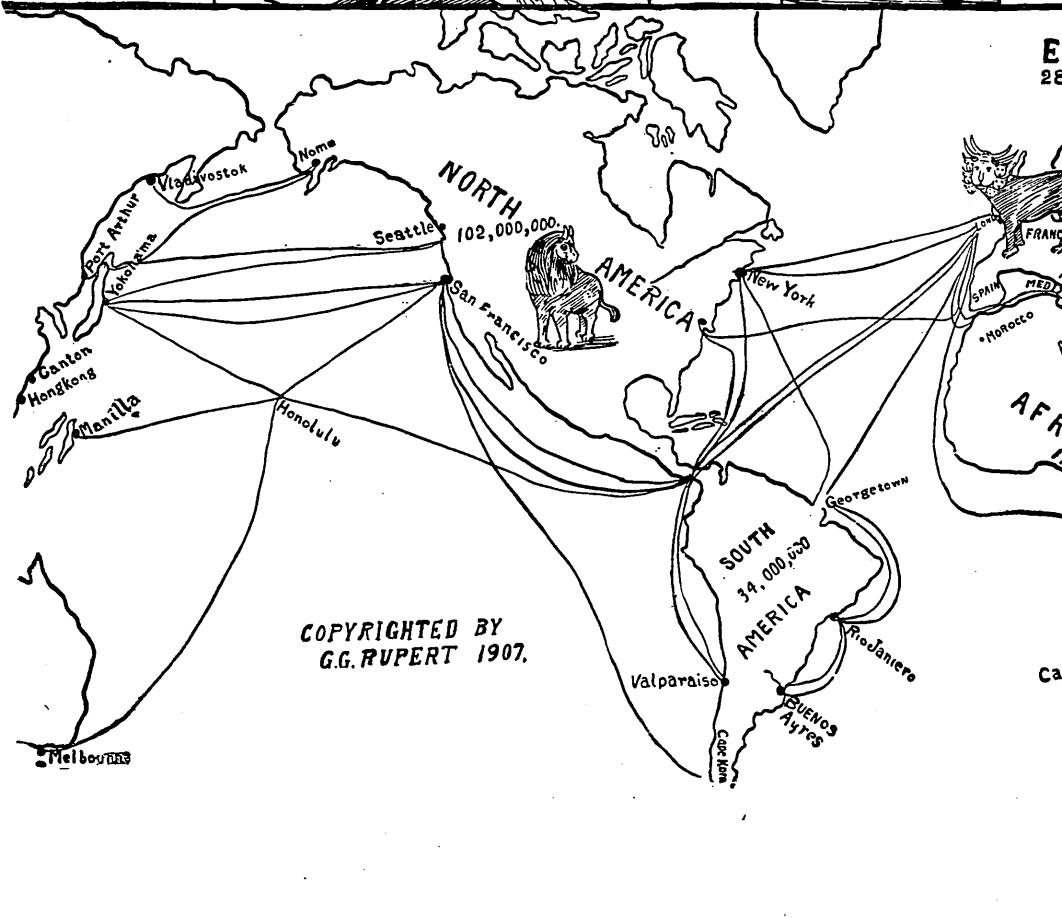
Russia will be the leader of the land forces of the East, while Japan will be the leader of the naval forces against America. See comments on Eze. 38 and Isa. 27, 28.) Therefore, in either case it is the East against the West. The cause of it all will be told in the chapter, The Yellow Peril, or the Heathen against Christendom.

There is no excuse for ignorance upon this question, for there is not a subject so clearly defined in all the Bible, nor one which is more frequently mentioned. It could not be more clearly understood than the statesmen of the world tell it from their standpoint. The author spares no pains in this volume to give a thorough examination of the subject, both from the viewpoint of the world and the inspired writers. He does this, feeling the subject to be so vital to every person that no individual can afford to be contented with a superficial study of the question. This matter affects every person in the world; therefore let each one study the subject until he masters it as an individual matter as well as a national problem.


ARCTIC OCEAN
GREENLAND
ARCTIC CIRCLE
NORTH AMERICA
UNITED STATES
MEXICO
PACIFIC OCEAN
ATLANTIC OCEAN
EUROPEAN RUSSIAN EMPIRE
CHINESE EMPIRE
TURKEY
PERSIA
ARABIA
INDIA
AFRICA
TROPIC OF CANCER
EQUATOR
INDIAN OCEAN
TROPIC OF CAPRICORN
SOUTH AMERICA
AUSTRALIA
PACIFIC OCEAN
ANTARCTIC OCEAN
TERRITORY OCCUPIED BY THE DRAGON
BEAST
FALSE PROPHET

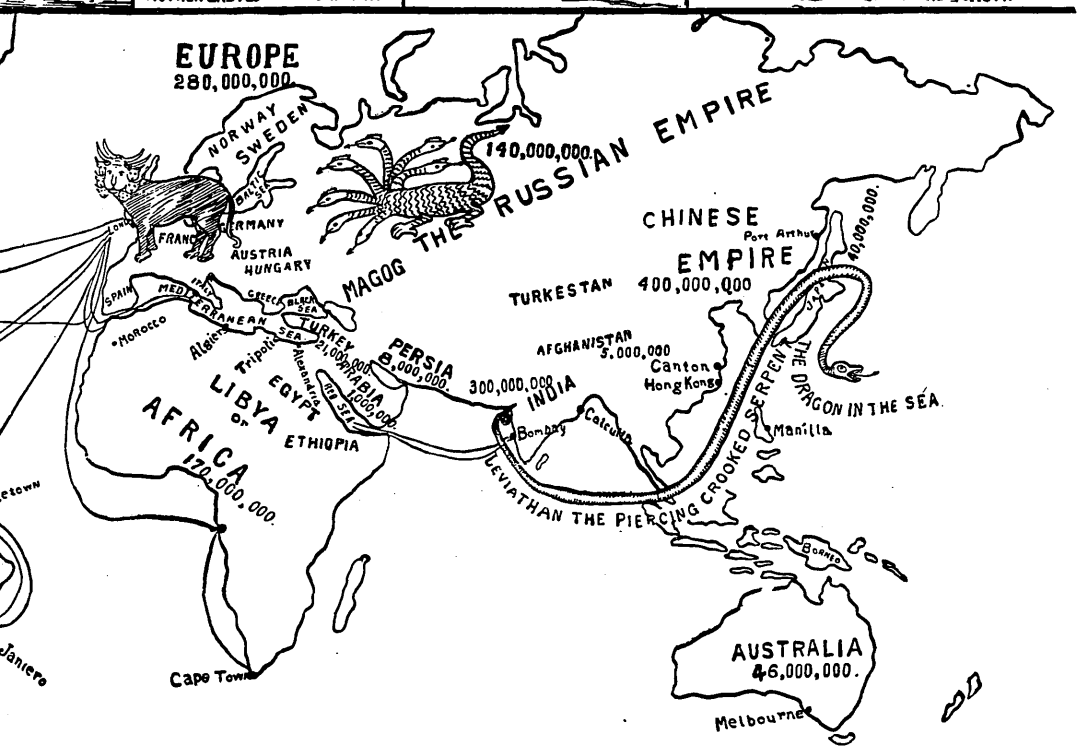
THE SEVEN LAST PLAGUES AND THE YELL





THE YELLOW PERIL TO ARMAGEDDON.







CHAPTER III.

THE THREE DIVISIONS OF THE WORLD.

EUROPE, ASIA, AND AFRICA.

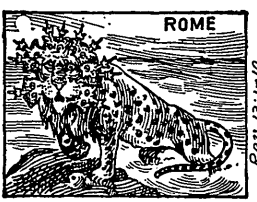
As we view the history of the world for many centuries through the history as given by the pen of inspiration, we will now seek to show the teaching of the Bible concerning the three great divisions of the world in the last days, the movement of the nations, and the issue between them as they shall gather to the great battle of Armageddon.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:13-16.

The events here described take place under the sixth

plague. When the vial of the seventh plague is poured out, there comes a voice out of the temple of heaven out of the throne, saying, "It is done." This movement is the greatest and the crowning event of all earth's history. There is not a nation or language but will be represented in the movement. There is no theme of this age that should attract the attention of mankind more, and the student of prophecy can now see the forces as they are shaping up and getting ready for the great battle of Armageddon. To these divisions, and to the movements in these last days, we wish to call the attention of the reader. First, What powers are here represented by the symbols used? Second, What will be the issue that will bring the combined forces of the world into action? We will now answer the first question. These symbols are brought to view in chapters 12 and 13 in the book of Revelation. We will now turn and consider these chapters as they bear upon this subject.







"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did

cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to His throne." Rev. 12:1-5.

This symbol has been previously commented upon as one that applied to the Roman government. John wrote A. D. 96. A woman as used in the Scriptures as a prophetic symbol represents a church. In Revelation 17 is brought to view a corrupt woman, representing the great apostasy of the Catholic Church during the Dark Ages. In Matthew 25, where the church of Christ is brought to view, it is symbolized by ten virgins. Says Paul, "I have espoused you to one husband." So John, in the twelfth chapter of Revelation, speaks of the church of Christ under the symbol of a woman expecting the birth of a man child. She is clothed with the sun,—the light of the gospel then shining upon the church, as revealed through the preaching of Christ and the apostles. The moon was under her feet, representing the borrowed light or glory of the typical service under the Mosaic dispensation, as it pointed to Christ. The expected man child was the Son of God, as shown in verse 5. He was caught up unto God and His throne. The dragon, symbolizing the Roman power, used as an instrument of Satan, stood before the woman, ready to devour the child as soon as it was born. This was fulfilled by King Herod, when he sent forth and slew all the male children two years old and under in Bethlehem of Judea, hoping to put to death the infant Saviour. Thus we have the first symbol located, namely, the Roman government. It had seven heads and ten horns, the seven heads symbolizing the seven forms of government under which Rome ruled. John lived under the imperial or sixth head. The ten horns symbolized the ten kingdoms of

Western Rome, as afterwards divided, between the years 351 and 483 A. D. Thus we have this symbol clearly defined. Its territory included the world, since Cæsar Augustus issued a decree that all the world should be taxed. So we have the first of the three divisions unquestionably defined and established. The history of this power is briefly sketched in this chapter from the days of Christ to the great gathering of Armageddon.

Verse 6 brings to view its experience with the church during the papal persecution, ending in 1798. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

The next event following this papal persecution is the conflict between Satan and Michael, who is Christ, and the angels on either side. This conflict, we understand, takes place in the closing hours of probation. "And there was war in heaven; Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

The dragon was an ensign of the Roman government

for over four hundred years. Satan, in the verses just quoted, bears the same name. He received this name the same as he received the name of the serpent, because he used these instruments to carry forward his work. Thus verses 1 to 12, inclusive, carry us briefly over the history from the birth of Christ to the closing hours of probation. Verse 13 continues, and calls attention to the bitter persecution that Satan will manifest toward the remnant of the church in the closing hours of time. "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child."

The prophet now carries us back, beginning with verse 14, to the establishment of the Papacy, in A. D. 538, and rehearses the history of the church through the Dark Ages, in the following language, and closes up again with the wrath of the dragon against the remnant of the church: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:14-17.

Verse 15 tells the effort that Satan put forth during the Dark Ages in casting out of his mouth the waters of false doctrines as a flood, that he might cause the church to be carried away by them. Verse 16 brings to view the Reformation, showing the help the woman received from the earth in the restoration of truth. This brings us again to 1798. Verse 17 again calls attention to the conflict

in the closing hours of probation and in the time of trouble, when the dragon power, under control of Satan, will wage war against the remnant of Christendom, and will try to wipe every vestige of Christianity from the earth. This remnant is represented as being those "that keep the commandments of God, and have the testimony of Jesus Christ." While all Christendom are expected to be and should be of the class here described, yet other scriptures show that there will be very few in reality bearing these characteristics, and it is for this cause that the terrible judgments here described are visited upon the remnant by the dragon power.

Before leaving this chapter, we would call more special attention to the comments on verses 7 to 12. These verses should be studied in connection with the fourteenth chapter of Isaiah. Isaiah's prophecies largely refer to the closing events of the world's history, and in connection with these events Satan and his destiny are introduced. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that

go down to the stones of the pit; as a carcass trodden under feet." Isa. 14:12-19.

The prophet introduces the thought by calling attention to the casting of Satan to the ground. John says he was cast into the earth. In the twentieth chapter of Revelation the prophet says: "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit."

The bottomless pit here mentioned is the earth as it exists during the one thousand years. When Satan was originally cast out of the dwelling-place of God, he was cast into *Tartar Roe,* which surrounds this planet, but in the last conflict with Christ, he and his angels are cast into the earth itself, where they will eventually be judged and meet their final doom. "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Jude 6.

The prophet Isaiah rehearses the boastings of Satan, which he has uttered before his angels: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north." The last expression, "the sides of the north," refers to the great northern power which he will especially lead on to Armageddon against Christendom. Remember this symbol represented the whole world in the days of Christ, but there are two symbols yet to follow, which will show subdivisions both of the territory and religion of the power here represented. Note these points well as we pass to the next symbol brought to view in Revelation 13.



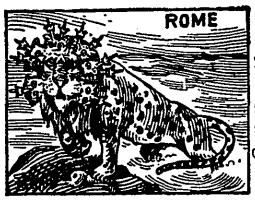
CHAPTER IV.

WESTERN EUROPE.

"AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." Rev. 13:1-3.

The symbol here introduced has the same number of heads and horns as the dragon of chapter 12. It also has the same number of horns as the fourth beast of Daniel 7. The angel interpreting the ten horns of Daniel 7 says, "The ten horns out of this kingdom are ten kings that shall arise." The seven heads, as before stated, are seven forms of government. John lived under the sixth, or imperial. He gives an additional feature in this chapter, by saying, "I saw one of his heads as it were wounded to death; and his deadly wound was healed." One of these forms of government, says John, received a deadly blow,

but "the deadly wound was healed." The crowns were upon the heads of the dragon, but now they are changed to the horns. "The beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." He received his power and seat and great authority from the dragon. The last expression shows that the symbol introduced is of later origin than the dragon. This is also stated in verse 4, where John says its subjects worshiped the dragon. This is conclusive that we must look later in the world's history than the establishment of the dragon power for the power here introduced, hence we must consider carefully the changes that took place in the Roman Empire, for it was universal, and ruled the world.



Constantine died A. D. 337. He was the last universal ruler of the empire. After his death the empire was divided between his three sons, Constantius, Constantine II, and Constans. Constantius possessed the East, and fixed his residence at Constantinople, the metropolis of the empire. Constantine II held Britain, Gaul, and Spain. Constans held Illyricum, Africa, and Italy. The empire still later resolved itself into two divisions, the Eastern and the Western. In A. D. 330 the seat of government was moved from Rome to Constantinople, but when the division into the East and West was made, there were seats of government both at Rome and Constantinople. Says Daniel, The beast "had ten horns." John says the beast of his prophecy had ten horns. Following this division into two parts, the Western Empire was next divided into ten kingdoms. Their ancient names are as follows: The Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards.

Some authors put Alemanni instead of Huns. These are now known as the ten kingdoms of Western Europe. The ancient Anglo-Saxon is now the English. The Lombards are now the Germans. The Franks are now the French, and so on, bearing at this age of the world different names from their ancient designations. This clearly locates the territory of the symbol now being considered, namely, the Western Empire of Rome.

Let the reader keep these points well in mind, for the divisions here established remain unchanged until the nations are gathered to the great battle of Armageddon. In describing this beast, John said its body "was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." The lion was the symbol used by Daniel to represent Babylon, the bear to represent the Medes and Persians, the leopard to represent Grecia. The Lord uses this beast with its peculiar features to represent the Western Empire of Rome. Bear in mind there are two principal thoughts in prophecy, first, to bring out the history of the world for the benefit of all who may read; second, the relation the Lord's people sustain to these governments in different ages of the world.

There are two special features well defined in the inspired history of earthly governments; one is the government as a civil power; the other, the ecclesiastical. These two features are sometimes represented by the same symbol, yet statements are made that will clearly define both these characteristics. The beast of Revelation 13 has the characteristics or features of the symbols representing the governments previous to this one. In taking up the features of governments, the Lord designs to describe them as they existed in the Western Empire of Rome. This symbol has the mouth of a lion. To what feature of the Babylonian government could this refer? Babylon was a government founded upon both civil and religious prin-

ciples. We do not mean by saying religious that they were Christians, but they had a system of worship, and that system was recognized by the civil law. This was manifest in the decrees that were issued in which Daniel and his companions were involved concerning the worship of their God. The Babylonians were worshipers of the planets of heaven, which was a system devised by the enemy of truth much further back than their day. Those in charge of this system of worship were classed among the wise men of Babylon, as they claimed that they could interpret dreams and foretell future events through their study of the sun, moon, and stars, as recorded in Dan. 2:3. Isaiah refers to them in the following language: "Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame; there shall not be a coal to warm at, nor fire to sit before it." Isa. 47:13, 14.

It was this system that troubled Israel in their day. The apostle Stephen refers to Israel's experience in the wilderness in connection with this system of worship: "To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt. Saying unto Aaron, Make us gods to go before us; for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifices unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to Me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star

of your god Remphan, figures which ye made to worship them; and I will carry you away beyond Babylon." Acts 7:39-43.

Israel so far departed from the Lord in their history that this system of heathen worship was ingrafted in and became a part of their temple services. Josiah, a great reformer in Israel, commanded the high priest to take the vessels dedicated to this system from the house of God. "And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven; and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people." 2 Kings 23:4-6.

Moses warned the people in his day, in the following language, "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." Deut. 4:19. He also pronounced the death penalty against the idolatrous practise: "If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing His covenant, and hath

gone and served other gods, and worshiped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; and it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel; then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die." Deut. 17:2-5.

In the days of Jeremiah the prophet, the Lord's people were so blinded that they failed to see the judgments of God resting upon them for the course they had taken. They referred to their experience, and argued that, while they followed these practises, they were blessed in all the work of their hands, but since they had been compelled to give up this idolatry, they had not been prospered. It is true that the long-suffering of God waits, but sooner or later, as we have learned in the study before us, the judgments of God are sure to follow such a course. Their words are recorded by the prophet Jeremiah: "But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our men? Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,

The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the Lord remember them, and came it not into His mind?" Jer. 44:17-21.

This system is spoken of as the worship of Baal, to which Aaron made the golden calf in the days of Moses. Their gods were the sun and the moon and the host of heaven. This system was handed down through Babylon, symbolized by the lion, Medo-Persia, symbolized by the bear, and Grecia, symbolized by the leopard. The Lord through the prophet John points out the characteristics of Western Rome, and one of these characteristics would be that, in the formation of that government, the system of heathen religion would be retained as one of the principles recognized by the law of that government.

In the prophecies of Ezekiel, and recorded in chapter 8, it is there shown that in the last days this system would still be in vogue: "Then said He unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And He brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east. Then He said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke Me to anger; and, lo, they put the branch to their nose. Therefore will I also deal in fury; Mine eye shall not spare, neither will I have pity; and though they cry in Mine ears with a loud voice, yet will I not hear them." Eze. 8:15-18.

The Lord has said it is through "the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." These miracles will be wrought under a system purporting to be divine worship. There are in our civilization, in our social customs, and even in the prevailing forms of religion, many traces of heathen beliefs and customs. The names of the days of the week as we now have them were given by the Romans, as they were also the worshipers of the planets of heaven. Sunday, the first day of the week, is a name derived from sun worship. Monday is a name derived from the moon; Thursday, from their God Thor; Saturday, from the planet Saturn.

NAMES OF THE DAYS OF THE WEEK.

We copy the following testimony verbatim from the American Encyclopedia, edition of 1872-73:—

"SUNDAY (Sax. *sunnan doeg*), the first day of the week, identical with the Roman *dies solis* (day of the sun). Among Christian nations it is kept as a sabbath, and in remembrance of the Saviour's resurrection. In the early ages of our era, the day was devoted as far as practicable to religious worship, which began at daybreak; and as early as the end of the second century abstinence from worldly business appears to have been customary. When the Christian religion came to be recognized by the State, laws were enacted for the observance of this day. Constantine ordered, in 321, the suspension of all business in the courts of law, except the manumission of slaves, and all other business except agricultural labor. Additions were made to this order under various emperors, and in 425, under Theodosius II, games and theatrical exhibitions were forbidden. In 538 the third council of Orleans forbade all labor on Sunday. Many theologians maintain

that there is no divine authority for any distinction between Sunday and other days."

"MONDAY (Lat. *Lunae dies,* Fr. *lundi,* Ger. *Montag,* the day of the moon), the second day of the week, which derives its designation from the Romans, who gave the names of the sun, moon, and five planets to the seven days in modern use."

"TUESDAY, the third day of the week. In the Roman calendar it was called *dies Martis,* from Mars, and its present name is derived from Tiw, the Anglo-Saxon god of war."

Under the name Tuisco, the Encyclopedia says, "Tuisco (Anglo-Saxon Tiw);" that is, this is the German name of the god of war corresponding to the Anglo-Saxon. It continues:—

"Both Tuisco and his son gave laws to their [the German] nation, and the name of the day on which the early Germans held judicial meetings, Tuesday, is derived from that of the former."

"WEDNESDAY (Anglo-Saxon *Wodnesdaeg,* Swed. *Odensdag or Onsdag*), the fourth day of the week, named from Woden or Odin, the Scandinavian All-father, to whom it was sacred. It is the *Mercurii dies* [day of Mercury] of the Roman calendar."

"THURSDAY, the fifth day of the week, the *dies Jovis* [day of Jupiter] of the Roman calendar, and sacred in the Northern mythology to the thunderer, Thor, for whom it was named. In German it is called *Donnerstag* (thunder day)."

"FRIDAY, the sixth day of the week, called by the Saxons *Frige daeg,* or day of Frigga (the wife of Odin), whence our name, and by the Romans *dies Veneris,* or Venus' day."

"SATURDAY (Saturn's day), the seventh and last day of the week, and the Roman *dies Saturni.* It is the Jewish

Sabbath, and in the Roman Catholic breviary is still called *dies sabbati* [day of the Sabbath]."

The Western Empire of Rome was especially ecclesiastical in its form of government. The religion of the government, as we shall see more clearly later on, was a system made up from the typical service of the Hebrews, from the ordinances of Christianity, and still more largely from the forms of heathen worship. The three combined are called by the apostle "the mystery of iniquity;" hence the symbol in Revelation 13 connects these characteristics of the former governments with the Western Empire of Rome.

The next point in the symbol is that the beast had seven heads. The imperial head was in John's day. The seventh, or papal, head, which received its deadly wound, was still future, and will be noticed in its order. The apostle says of this leopard beast that "the dragon gave him his power, and his seat, and great authority." This point should be well established. The question arises, How came the Western Empire of Rome to be a separate division of the world? It needs but a few statements to make this clear. Following the days of Christ, the gospel traveled west. Paul carried the gospel to Rome, in Italy, and other portions of Western Europe, hence his epistles are directed to the Romans, the Corinthians, and others. He was an apostle to the Gentiles. Any one reading his letters will remember well the conflicts and difficulties he had to meet; but notwithstanding all this, his labors were blessed, and churches were raised up.

Paul was far-seeing, and realized that Satan was a wily foe, and it was only by eternal vigilance that the truth of God was kept alive in the earth. He knew, too, by the history of all the past, that, when the reformation and an aggressive work were accomplished, it would only be a question of time until others would come in bearing less

burdens and with less appreciation of sacred things, and hence a reaction would be sure to follow, and so he writes: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Acts 20:29-31.

False doctrines were already entering the church in Paul's day, and the conflict between Christianity and heathenism was sharp. The great temple at Ephesus was dedicated to sun worship, and as Christianity made its advancement, we read that the Ephesians, fearing their religion was being overthrown, cried out for the space of two hours on one occasion, "Great is Diana of the Ephesians." Some had gotten wrong ideas from Paul's epistle to the Thessalonians concerning the second advent of Christ to the world. Others among the Greeks had gotten the idea that the resurrection had already passed. False doctrines were creeping in on every hand, and to those in Thessalonica, who had gotten a wrong idea with regard to the second coming of Christ, Paul writes as follows: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye

know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:1-10.

Paul well knew there would be a falling away from the true faith and a "giving heed to seducing spirits and doctrines of devils," and under this condition the church of Christ would have a desperate struggle to maintain even an existence. He knew there would be a power arise, described in the thirteenth chapter of Revelation. He no doubt had gotten much of this information from the prophecies of Daniel, which clearly locate the time and continuance of the government we are now considering. The formation of the Western Empire of Rome was an outgrowth of existing circumstances. The Roman government itself had reached the zenith of its power, and was now on its downward course. Constantine, the last of its emperors as universal ruler, seeing this, left not a stone unturned to save it from ruin, but his efforts were in vain. In order to do this, he enlisted the political influence of the church to carry out his scheme. He purported to have seen a vision of the cross of Christ in the heavens, and, as a result of this purported vision, he erected the cross and commenced to establish the church as a prime factor in the government. This was three hundred and twenty-one years after Christ. The church at this time had so blended heathenism and Christianity that they had largely lost their hold upon God, and were seeking political power and influ-

ence. In his efforts to cement together Christianity and paganism, Constantine issued the first law we have on record regarding the establishment of a day of worship. This read as follows, "Let all the town people and they in villages rest on the venerable day of the sun." This law did not affect those living in the country, but later on Sunday laws were enacted compelling every one to regard that day. Thus the heathen day was established in the place of the Sabbath of Jehovah. Other similar things were enforced upon the people, and the influence of the church became a ruling factor in the government, but this element was largely located in the Western Empire, and those influenced by it were in the West.

One step after another was taken, until the church in the West reached a point where they demanded civil as well as religious rule. They further reasoned that, as Rome was the ancient capital of the empire, the bishop of that city should be the head over all the churches. Apostate religious teachers, when they begin to clamor for power, know no bounds. There were three of the western divisions, the Ostrogoths, the Heruli, and the Vandals, opposed to the church wielding both civil and ecclesiastical power. An appeal was made to the emperor of the East by the church to issue a decree that their wishes might be carried out. Justinian, who was then emperor at Constantinople, issued a decree in A. D. 533 that the bishop of Rome should be head over all the churches. The last of these three opposing powers was subdued in A. D. 538, and this established a government in Western Rome, ecclesiastical and civil combined. Says John, "The dragon gave him [the beast] his power, and his seat [at Rome], and great authority." Some have supposed that the dragon power ceased to exist, but this is not true. The seat of government at Constantinople continued for a thousand years after this, until that city was taken by the Turks,

A. D. 1453. The dragon, like a father, through his influence and power, established his son with a seat of government, and endued him with power and authority to rule, and in this manner Western Rome now steps upon the stage of action as an independent power, with its territory, to act its part in the world's history from 538 A. D. till the Lord shall come.

Let the reader mark these divisions well. The two divisions considered thus far include all the old world. Drawing a line north and south, east of Italy, you have on one hand the dragon power; on the other hand, Western Europe, or the beast power. The religion of one is Greek; the religion of the other is Roman Catholicism, which is a mixture of all religions. The subjects of the dragon number nearly two-thirds of the population of the globe. Constantinople is the seat of government of one; the city of Rome that of the other. Thus we have the seventh head or form of government mentioned by the prophet established, and applying to the Western Empire only. John says, "I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." He tells us how this wound was inflicted: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." This power represented by the seventh head was led into captivity in A. D. 1798, at the expiration of the forty-two months spoken of in the chapter. At that time Berthier, a French general, entered the city of Rome, and took the pope prisoner, and declared a republican form of government. It was at this time this head received his deadly wound. He will be killed with the sword in the great battle of Armageddon, after the deadly wound is healed. This power is introduced in the seventeenth chapter of Revelation, to which we now turn.

After giving a description of the beast, and of the

woman seated upon it, in this chapter the prophet describes the situation as follows: "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." Rev. 17:8.

The prophet here gives the entire history of this power. "The beast that thou sawest was [from A. D. 538 to A. D. 1798], and is not [from 1798 until restored]" "and yet is [as restored in the time of trouble.]" This chapter is introduced by showing John the judgments that are to come on fallen Babylon. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for He is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful." Rev. 17:12-14.

"These shall make war with the Lamb." This again locates the time when this chapter applies. Says the prophet, "The ten horns" here mentioned "have received no kingdom as yet." These have one mind, and shall give their power and strength unto the beast. While they may not be the identical kings in the first formation of the Western Empire, yet the territory is the same. The location of the power is the same, and there will be ten kings under this power that will renew their allegiance to the form of government here introduced. This allegiance will be for only a brief period, when they will see their fatal mistake, and will turn with bitter hatred against the apostate mother, and burn her flesh as it were with fire. This is the closing act before this power is finally cast alive into the lake of fire. **"And the ten horns which thou sawest**

upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Rev. 17:16. Revelation 17 is more fully considered in connection with the chapter on the seven seals, hence, having well established the second symbol and its territory, as recorded in the thirteenth chapter of Revelation, we pass to the third and last great power of the world. We do this with the assured feeling that the subject will increase with an intensity of interest to the reader.



CHAPTER V.

AMERICA, OR THE NEW WORLD.

JOHN, after leaving the power just considered in verse 10, in Revelation 13, begins with verse 11, as follows, "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13:11.

As the second power came in in order of time after the dragon, so we must look for the third power to come still later. Next, remember the two former symbols considered embraced all of the old world from the Atlantic on the west to the Roman possessions bordering the Pacific on the east. Hence we can not look to the old world for the territory of the third power. We must look to the new world, across the ocean in the far West, as described in Isaiah 18, where this power is definitely located as across the ocean, beyond the rivers of Ethiopia. In the language of Bishop Berkeley:—

"Westward the course of empires takes its way;
The first four acts already passed;
The fifth shall close the drama of the day.
God's noblest offspring is the last."

God in His infinite wisdom has had a country covered, as it were, by the wings of the Almighty, until the proper time should come, when it would arise and shine, and be

a third ruling power in the world. This country is the United States of North America. Prophecy locates a country by peculiar marks and characteristics, and not always by name. Inspiration gives us its location, the time of its rise, the peculiar features of its work, its growth, and its destiny, then leaves us to take the history of the world, the geographical boundaries, the description of the power, and thus to locate it. So with the power before us. Says John, The time I saw it coming up was when the other beast received its deadly wound. Laying the specification here to the United States of North America, we have no trouble in determining thus far the rise of the power. In 1620 the *Mayflower* arrived at Plymouth Rock. In due time the colonies of the Eastern states were organized. In 1776 their independence from Great Britain was declared. In 1787 the Constitution was framed. In 1789 it went into effect. Just nine years from this time was the period fulfilled when John said it would rise. He says, "He had two horns like a lamb,"—denoting innocency and youth. A horn, as in Daniel 8, denotes a government both ecclesiastical and civil. In other places a horn denotes, possibly, the civil only. Our forefathers said they would come to a country where there was a State without a king and a Church without a pope. We believe these two principles are represented by the two horns like a lamb. These principles are expressed in the Declaration of Independence, and also in the Constitution of this country. The Declaration of Independence says, "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." The Con-



stitution of the United States says that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." These are the principles of both civil and religious liberty. This shows that the religious phase of this government is different from that of all others before it. The new world is the home of Protestantism and religious liberty, principles fitly represented by one of these horns.

Rev. 13:14 gives another characteristic of the government: "Saying to them that dwell on the earth, that they should make an image to the beast," thus showing that it is republican in its form of government, as it appeals to the people to make its laws. The beast before it had crowns upon its horns. This beast has not, thus showing that the form of government was that of a republic. The dragon had no crowns upon its horns, thus showing that Rome, before its division, was also a republic; but later in its history the crowns were taken from the heads, and placed upon the horns. These distinctions are all significant, and should be well considered.

This government arose at the right time in the world's history to fully meet the specifications of the prophecy of the two-horned beast. Its location is definitely stated. The two leading principles of its formation are clearly marked by the two horns like a lamb. The prophet saw it "coming up out of the earth." The second symbol of the three divisions of the world, the first symbol of this thirteenth chapter of Revelation, was seen coming up out of the sea. This language is explained in Rev. 17:15: "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." The Western Empire of Rome, in A. D. 538, when the second symbol came up, was a thickly-populated country, but not so with this last symbol, which in 1798 was growing up like a plant out of the earth, that is, it was arising in previously

unoccupied territory. In 1777 delegates from the thirteen original states,—New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia,—in Congress assembled, adopted articles of confederation. In 1783 the war of the Revolution closed, and a treaty with Great Britain was made. At this time the population amounted to about three million souls, with less than one million square miles of territory. In 1803 the French cession of Louisiana, embracing 930,928 square miles, was added. Then Florida, Texas, Oregon, California, Arizona, New Mexico, and Alaska, with 1,931,849 square miles of territory, making a total of 3,678,392 square miles, and still later, by the war with Spain, the Philippine Islands, with 15,000,000 souls, besides Porto Rico, in the West Indies, were added to its possession. Then the Hawaiian Islands were also added. The Monroe doctrine gives it virtual control over South America. It can be said of this vast territory that the sun never sets on it. In the short space of a little over one hundred years its population has grown to nearly one hundred million souls, and it has become the third ruling power of the world. The stars and stripes are respected by all nations and powers of the earth. Its wealth has equally increased. No nation in all the world's history has increased in this respect so rapidly. Its vast prairies, its forests, its mines, its fertile soil, its freedom of thought, have all tended to make it one of the great nations of the earth in wealth and progress. Its academies, seminaries, colleges, and universities, its free school system, these make it a nation of learning and a wise people. Its railroads and telegraph systems are unequaled. Its postal service has grown to be an immense system. It has been the home of religious liberty, and, as a result, churches are built everywhere. All this is only an evidence of

God's divine providence in the development of this great power. Religious freedom and its stores of wealth have brought immigration from every clime and every shore to this fair land. John says, I saw it "coming up out of the earth," growing up like a plant. Thus another specification is fully met. The prophet now proceeds to give its future.

"AND HE SPAKE AS A DRAGON."

We wish to notice this specification. This government, though it comes up with such freedom of thought, granting all men liberty to worship God according to their own consciences, speaks "as a dragon," and "exerciseth all the power of the first beast before him." The dragon was a persecuting power. It was Pontius Pilate, the Roman governor, that gave his consent to the death of Christ. It was King Herod who sent forth and slew all the male children, two years old and under, that he might put to death the Son of God. It was under Tiberius' reign that Christ was crucified. It was Nero that beheaded Paul. It was Constantine, through the laws of Rome, that issued the law for Sunday-keeping. It was Diocletian, from A. D. 302 to 312 that put to death ten millions of the followers of the Nazarene. It was Justinian, the emperor of the East, that established by his decree of A. D. 533 the civil reign of the popes. It was Roman Catholicism for twelve hundred and sixty years that was drunken with the blood of the martyrs of Jesus. John says it is the two-horned beast that will speak as a dragon and exercise all the power of the first beast before it. Are there any prospects of this to-day? Has the church of this country entered the political arena, seeking political power? Is the church of this nation appealing to Congress for Sunday laws? Is the church of this nation knocking for entrance into the halls of civil legislation? Are the ministry of this free land telling us that they want Christ

recognized in the Constitution? Are nearly all the religious organizations advocating the theory that this is a Christian nation, and that the church should have a voice in Christian laws? To the student and observer we need not answer. All are aware that such is the case. "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13:12.

Will this power do what the last verse says it will? We answer, Certainly it will, as surely as if it were now in the very act. For when God says a thing will come to pass, He knowing the history of man and the workings of Satan, rest assured it will come, and this government will, as the prophet says, exercise all the power of the first beast. Not only will this be true in its spiritual work, but it has been true in its acquisition of territory. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13:13, 14.

This reveals still another characteristic of the power. The miraculous workings of Satan, whose angels are to go forth to the kings of the earth and the whole world, to gather them to the battle of the great God Almighty, are to be seen in this government. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with Him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both

were cast alive into a lake of fire burning with brimstone." Rev. 19:19, 20.

In the last scripture quoted, this power is called the false prophet. Why?—Because this miraculous manifestation will be under the garb of Christianity, under the religious elements of the nation. Satan has always worked through apostate Christendom. In 1848 this miraculous working began in the Fox family, of Hydesville, New York. From there it has spread not only over the nation, but has gone to the whole world, under the name of Modern Spiritualism, until its subjects are numbered by the millions. It has crept into the pulpits of the land. It has reached kings on their thrones. Its mediums are counseled in times of war. Its manifestations are unexplainable by those unacquainted with the teachings of the Bible on this subject. Paul says they will show great signs and wonders, "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Says Christ, False Christs and false prophets shall arise, and shall deceive, if possible, the very elect. This miraculous power was to show its manifestations first in this new world of North America. This power was to say to its subjects, Let us "make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:14-17.

The beast, through the influence of the church, made laws enforcing the doctrines of the church upon the people.

This nation, when the church acquires the balance of power, will take the same evil course, and will enforce an institution here called "the mark of the beast." As is elsewhere shown in this book, under the "Gathering of Israel," this was the ancient feast day of the sun, which the beast enforced, under civil penalty, upon all of its subjects. This country takes up this institution, and carries the old pagan system clear down to the close of earth's history; no man, says the prophet, may buy or sell, save he has the mark of the beast. When every one is compelled by law to recognize this great day, as erected like the great image on the plains of Dura in the time of Daniel, then it can be said it has "power to give life unto the image of the beast."

It may be asked, Why is not this country named in the prophecy? We reply, because a description of characteristics determines identity more certainly than a name. If a horse was stolen, the owner would not advertise the horse's name, as that would be a changeable feature, but he would advertise his height, his color, his weight, his peculiar marks, his gait, his general appearance, his brand. Any one seeing him, if these all met the specifications, would say beyond all question that was the animal that was advertised. So in this third and last symbol the government is described so minutely that no one need be mistaken. It was to be seen coming up in 1798. It was to be young and innocent like a lamb at that time. It was to have two principles of government in its constitution. It was to speak as a dragon. It was to exercise all the power of the first beast. It was to cause the people to worship the first beast. It was to be a miracle-working power, under the influence of Satan. It was to deceive those who dwell on the earth by means of its miracles. It was to have power to give life to the image of the beast. It was to issue a decree and enforce laws against those who would not worship the beast. It was not to be a monarchical form of government, as the horns upon its

head had no crowns. Its territory was to be in the new world, or America, as all the old world was occupied by the former symbols. It was to come up out of the earth, and not by war and conquest among the people, as the beast before it. It was to be in a country lying west of the rivers of Ethiopia, across the ocean, as described in Isaiah the eighteenth chapter, Palestine being the home of the prophet, from which directions would be taken. All these specifications have been met by the government of the United States of America. And there is no other government in the world that could meet the characteristics here described; hence the question is a clear one, and let the reader bear in mind the hand of God is in this line of prophecy, as recorded in the twelfth and thirteenth chapters of Revelation. These three great powers rule the world, and will continue to do so until the end of time.

There is still another evidence of another threefold division of the world. In the seventeenth chapter of Revelation is brought to view a woman seated upon a scarlet-colored beast, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. "So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration." Rev. 17:3-6.

In giving the interpretation of this prophecy, the Lord

says, "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." The name Babylon is derived from Babel, and refers back to the time when the tower of Babel was built, and God confused the language of the people, hence it signifies confusion. Later on the ancient city of Babylon was built in that place. This name is applied by the prophet to apostate Christendom, as the great system exists in the world. In the sixteenth chapter of Revelation, where the prophet is speaking of the last judgments under the title of the seven last plagues, as the nations are gathered to Armageddon, he says: "And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found." Rev. 16:19, 20.

Here Babylon is represented as being divided into three parts. But the question is, Where are these divisions? We answer, They exist in the three great divisions of the world powers as symbolized by the three great divisions just considered,—Greek Catholicism as it exists in the dragon territory; Roman Catholicism as it exists in the beast territory, or the Western Empire of Rome; apostate Protestantism as it exists in the territory of the two-horned beast, or North America. Thus we have a twofold evidence of a threefold division of the world; and out of the mouths of the three apostate powers from God John saw the spirits of devils going forth to "the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

Let us mark the movements of these powers, and all will be made plain, as their development proceeds in the world. Later on we will see in this study that everything is shaping up for the final conflict.



CHAPTER VI.

PREPARATION OF THE NATIONS.

IN the chapter just closed we have completed the Scriptural exposition of the third and last division of the world, both religiously and territorially, and through these divisions the Scriptural statement is that Satan will go forth to the kings of the earth and the whole world to gather them to the battle of the great day of God Almighty. This is a mighty movement, which will necessitate a preparation and also differences to arise between the powers. We must therefore devote considerable time and testimony to the condition of the world in its religious and civil aspects before we come to the final gathering. So to these points we will now give consideration.

"Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God. Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow. Her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law. The just Lord is in the midst thereof; He will not do iniquity; every morning doth He bring His judgment to light, He faileth not; but the unjust

knoweth no shame. I have cut off the nations; their towers are desolate; I made their streets waste, that none passeth by; their cities are destroyed, so that there is no man, that there is none inhabitant. I said, Surely thou wilt fear Me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them; but they rose early, and corrupted all their doings. Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." Zeph. 3:1-9.

Both the cause and result are plainly stated in the foregoing scripture. Her princes are "roaring lions; her judges are evening wolves;" "her prophets are light and treacherous." As a result of this condition both among the civil and spiritual rulers of the land, the nations will be gathered to meet their final doom. And so we read, "Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy." The social condition of the world will be as it was before the flood, when violence filled the earth, and as a result of this condition the great destruction will come. So, in order to understand clearly the movements of the world, we must study the situation both from a civil and an ecclesiastical standpoint.

"He that dasheth in pieces is come up before thy face; keep the munition, watch the way, make thy loins strong, fortify thy power mightily. For the Lord hath turned

away the excellency of Jacob, as the excellency of Israel; for the emptiers have emptied them out, and marred their vine branches. The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of His preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings. He shall recount his worthies; they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared." Nahum 2:1-5.

The first portion of this scripture says the "Lord hath turned away the excellency of Jacob," and, as a result, "the emptiers have emptied them out, and marred their vine branches." Verse 3 gives a description of the preparation of the army: "The shield of his mighty men is made red, the valiant men are in scarlet." After describing the situation, the prophet introduces the great inventions, especially that of the railroads, which will no doubt prove a great factor in the gathering of the nations. Says John, "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged." The prophet Daniel, in speaking of the closing events, adds, "At that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time." Dan. 12:1.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from

one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:31-33.

The preparation for this great event is steadily and surely moving on. The nations are watching the movements of their neighbors with an eagle eye and intense interest. The inventor of engines of destruction is busily engaged. The commercial world have their covetous eye on the treasures of earth. The prophets or teachers of the religious world are light and treacherous. The whole world is looking with fear for those things that are coming on the earth. The capitalists are fortifying for the protection of their treasures. The laborers are uniting their forces for self-protection against the capitalists. The religious world is seeking for political power to sustain the church. The civil power is seeking the aid of the church in order to maintain an existence. Russia has four billions of gold laid up as a war fund. The nations of the world are building their navies, fortifying their coasts, drilling their men, and increasing their armies, getting ready for the fray; and, on the other hand, the judgments of God are abroad in the earth, increasing in severity every year. Satan is at work with all power and signs and lying wonders. Thus the whole preparation for the closing event is steadily moving on; and still further, on the other hand, God has a people in the world blowing the trumpet in Zion, sounding an alarm in all His holy mountain, that all the land may tremble, telling them the day of the Lord cometh, for it is nigh at hand. We will now introduce a chapter showing the position hat religious teachers will take concerning this great question.



CHAPTER VII.

TRUE AND FALSE PROPHETS.

THAT these two classes of men will exist even to the close of time, there can be no question. The Saviour speaks very pointedly when He says: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together." Matt. 24:23-28.

This is a positive statement that false Christs and false prophets shall arise to deceive, if possible, the very elect. This class of men will have much to do in the shaping of national affairs; and through these men Satan's power will be manifested, and great signs and wonders will be shown, which will deceive many souls, and cause their final ruin and destruction. This miracle-working power of Satan, as it will be manifested in the last days, is referred to in many places in the Bible. The apostle Paul speaks thus:—

"And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:8-12.

The attention of these men has been called to the truth, but, says the apostle, "they received not the love of the truth." This opens an avenue for the mighty working of Satan. They are taken captive at his will, and hence they are given over to strong delusion, that they might believe a lie, that they all might be damned. Supernatural power will attend these men and women, and it will come under the garb and name of Christianity. Says Christ, "There shall arise false Christs," that is, they will try to imitate Him, and will claim that His coming, spoken of in the Scriptures, is manifested in them. Miracles will be wrought by them, and they will heal the sick, and seemingly great power will attend their religious movements, but in reality it is the mighty workings of Satan revived in the last days. The apostle refers to this in his letter to Timothy: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." 1 Tim. 4:1-5.

"Forbidding to marry." The marriage relation, as instituted in the beginning, will be lightly regarded, and, as a result, familiarity between sexes will be one of the common sins, as it was in the days of Sodom. Also they command to abstain from meat, which God hath created. The word "meats" signifies foods. "Created," thus referring to the beginning, and raising opposition to the class of foods God instituted in the beginning for man, which is, as shown in the first part of this book, a vegetarian diet. Some have supposed the word "creature" in this scripture applies to living animals, but it is speaking of foods that God created to be used. A creature is a thing created, whether it be of the animal or vegetable creation. This class of people will oppose, strictly speaking, the fare God created for man's good. They have departed from the faith, not willing that the Bible should be their guide.

In Paul's second epistle to Timothy, he says, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

And again we read: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the

truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was." 2 Tim. 3:1-9.

They have a form of godliness, but they are lovers of pleasure. They are Christian in name, but in character they are not. They are ever talking and seemingly trying to learn God's Word, but they never come to a knowledge of the truth, but as Jannes and Jambres withstood Moses, these also resist the truth. They are men of corrupt minds, reprobate concerning the faith. It is a truth there never was an age in the world's history when there were as many Bibles as now. It is also evident that the Bible is very meagerly understood by the professed people of God. There never was a time when there were so many ministers. There never was a period when there was so much sin in the world. There never was a time when so many missionaries were sent out as to-day. It is equally true that, though people are brought to a partial knowledge of the Bible, they are practically left in the world. Jannes and Jambres were men that resisted the miracles and work of Moses by the counterfeits performed in opposition; so again we learn that these apostates from God will be clothed with similar power; but, says the apostle, their folly shall be manifest.

Turning again to the words of the Saviour, He asks this important question: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when

he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Matt. 24:45-51.

The unfaithful servant here says, "My lord delayeth his coming." Some one is telling the people that the Lord is coming; but this man says it is not true. The Lord's coming is a long way off. He eats and drinks with the drunken, that is, his mind is given over to feasting, and all classes are invited to his festivities, regardless of character or standing. It is all done under the name of Christ, and many times in the house of divine worship, where all classes are gathered to the feast. That is, there is no separation between him and the world. He smites his fellow-servants who say the Lord is coming. He opposes them in their work, and makes it hard for them. The figure here used is that of a landlord, who changes his diet on the table according to the season of the year, and when the time comes, the faithful servant gives the household meat in due season, concerning the return of their lord; but the unfaithful man makes no change, but joins in with the revelry and amusements of the world.

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour; knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished." 2 Peter 3:1-6.

Again we are brought face to face with this class of pretended teachers of the truth. Their great theme is to oppose the doctrine of the soon-coming of the Lord. A scoffer is one who ridicules. Failing to meet the question with Bible arguments, he ridicules and insinuates. It is not that they have lack of ability or natural mental power. Says the apostle, "They willingly are ignorant." They could know the truth. It is not that the question is so difficult to be understood; they do not care to know the truth. They do not desire to reason that, if the world was destroyed by water, God is able to again destroy it with fire. These problems they are not interested in, and so they scoff at the truth. They are described thus:—

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." "But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." Jude 4, 5, 10-13.

Their doctrines are unsound and unscriptural. They are like clouds without rain, raging waves of the sea,

foaming out their own shame, wandering stars. These are some of the sad pictures of the church as given by the pen of inspiration, and recorded in the New Testament, as they will exist in the last days Now, this miracle-working power of Satan was to begin its work and manifestation in the territory in the third and last division of the world, and for this reason the two-horned beast of Revelation 13 is called by John, in Revelation 19, the "false prophet." "And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13:13, 14.

This miracle-working power of Satan was, as we have seen, first manifested in the territory of the two-horned beast, at Hydesville, New York, in 1848, under the name of Spiritualistic rappings. From that time forward its growth has been marvelous, and, in the language of the prophet, it has already gone forth to the kings of the earth and the whole world.

The Old Testament is equally explicit in its statements regarding this class of false teachers. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20.

The prophet says they peep and mutter. The apostle John says they are "unclean spirits like frogs." It is not intelligence that this power imparts to the people, but error, disconnected statements, which purport to come from the

dead. Did the poor souls know the real power that was behind the scene, they would be far from thinking they were communicating with their dead friends, and if they would study the Bible, and believe its statements, they would never be deluded by this deceptive influence. Says the wise man, "The dead know not anything." Speaking of the time of a man's death, the psalmist David says, "In that very day his thoughts perish." But the deluded souls do not believe this, but prefer the statements of those that "peep and that mutter." Says the prophet, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The Scriptures of truth, says the apostle, are able to make us wise unto salvation, and are profitable. Then let us take heed to their teachings.

We will now notice some of the statements of the prophets concerning these false teachers, regarding their position as to the coming of the Lord, as revealed in the Old Testament.

"To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they can not harken; behold, the Word of the Lord is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the Lord; I am weary with holding in; I will pour it out upon the children abroad, and upon the assembly of young men together; for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together; for I will stretch out My hand upon the inhabitants of the land, saith the Lord. For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace. Were they

ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall; at the time that I visit them they shall be cast down, saith the Lord." Jer. 6:10-15.

The time when this text has its special application is indicated by the words, "Therefore they shall fall among them that fall at the time that I visit them." Other portions of this chapter show clearly that these statements apply to the closing period of the world's history. Later on the reader will learn that there will be a class of ministers raising their voices and warning the people regarding the time of trouble that is coming on the earth, but the class here referred to are represented as saying, "Peace, peace," in opposition to the things taught by the true shepherds. The prophet further describes the situation thus, "For from the least of them even unto the greatest of them every one is given to covetousness." Financial considerations have entered largely into their work, and it is a sad fact that many of the professed followers of Christ are preaching for hire. "They have healed also the hurt of the daughter of My people slightly." Their work is not thorough, and many of the reported conversions are not genuine. "Behold, the Word of the Lord is unto them a reproach; they have no delight in it." Although they professedly teach the Bible, yet its plain truths relative to conformity of life in simplicity of dress, amusements, and worldliness, the soon-coming of the Lord, and kindred truths, are a reproach unto them. "They turn away their ears from the truth, and are turned unto fables." Were the plain teaching of the Bible taught by the hundreds of thousands of ministers that now stand in the desk, there would be a different state of things in the church from what we see. The Lord gives these men an admonition for this time, as follows: "Thus saith the Lord, Stand ye

in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not harken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not harkened unto My words, nor to My law, but rejected it." Jer. 6:16-19.

The figure used in verse 16 is that of a man standing where various roads or streets divide, and he is at a loss to know which to take. So in these last days, in the midst of "Lo, here," and "Lo, there," the people will hardly know which is the right way. Now, the Lord's admonition is, Stand in the ways, and see, and inquire; that is, both look and inquire before you go further on your journey; and in the midst of all these different ways, representing the various denominations and organizations, there is an old path; look for that road. The old path of God's people is both historical, named and marked, but during the long reign of papal supremacy it has been neglected, and now, in the time of the increase of knowledge, we must search out and look for that road again that was traveled for centuries by Israel of old. The promise is, "Walk therein, and ye shall find rest for your souls;" but the sad reply comes from those that love not the truth, "We will not walk therein." The Lord further says: "Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not harken." This blowing of the trumpet is explained by the prophet Joel: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

The doctrine of the coming of the Lord is a subject

to which they will not harken. As a result of this wilfulness, the Lord says, "Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not harkened unto My words, nor to My law, but rejected it."

The law of God, the ten commandments, is the great standard of truth and righteousness in every age. The Papacy trampled the truth to the ground during the long period of papal supremacy, and now the law is being revealed in its true relation to the gospel, but these false teachers reject it. The special path referred to is the fourth commandment of the decalogue. This is clearly shown by the prophet Isaiah. In speaking of the restoration of the truth, the prophet says: "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:12, 13.

The remnant people will be engaged in the restoration of these paths. They will show that the man of sin was to think to change God's law, and institute another day in the place of the rest day of Jehovah. But as the truth on the Sabbath is brought out, those teachers who do not love the Word of God reject the law. The prophet Ezekiel states the situation in the following language: "Her priests have violated My law, and have profaned Mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the

prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it; but I found none. Therefore have I poured out Mine indignation upon them; I have consumed them with the fire of My wrath; their own way have I recompensed upon their heads, saith the Lord God." Eze. 22:26-31.

"They have put no difference between the holy and profane." The Lord says the seventh day is "My holy day," but the day in opposition to it never was anything but one of the six working days. They "have hid their eyes from My Sabbaths." This is, they have not desired to see the old paths; they have no inclination to learn what God says about it. Then the prophet says, They "are like wolves ravening the prey, to shed blood, and to destroy souls, and to get dishonest gain." They have made others hope that they would confirm the Word. "And I sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it; but I found none." No; there are not many of what are known as the popular ministers that can be found that will take hold of the truth for the last days. The hedge and the gap spoken of in these verses refer to the breach made in God's law by the change of His precepts.

Turning again to the writings of Ezekiel, we read: "O Israel, thy prophets are like foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of

the Lord. They have seen vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them; and they have made others to hope that they would confirm the word. Have ye not seen a vain vision and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?" Eze. 13:4-7.

The prophet compares these teachers to foxes in the desert. The fox is one of the most shrewd and cunning animals to be found in nature. Hunters inform us that they have more than one outlet to their dens, and when one avenue is closed up, they escape at another one, and so on. So with the false teachers of Israel. They are not a dull class, but, on the contrary, they are shrewd, but they are not valiant for the truth. When the binding obligations of God's law are presented, and its unchangeable principles enforced upon the hearers, every effort is made to evade the arguments drawn from inspiration; and when the Sabbath with its binding obligations is sent home to the heart, there is not a technical objection unfound by these shrewd opposers of the truth. They go from one "hole" to another, taking ofttimes one after another the most illogical and contradictory positions.

The Lord's charge against these teachers is, "Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." The great battle of Armageddon will reveal to the world fatal mistakes that have been made by the opposers of the truth, but then it will be too late. They have tried to make the people believe that God's Word taught the observance of another day, but the Lord answers: "Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken? Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. And Mine hand

shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of My people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced My people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar; say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will even rend it with a stormy wind in My fury; and there shall be an overflowing shower in Mine anger, and great hailstones in My fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord. Thus will I accomplish My wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it; to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God." Eze. 13:7-16.

The foregoing is a wonderful arraignment. They have seduced the people by saying, "Peace; and there was no peace." They tell the people there will no trouble come, there will be no gathering of the nations, there will be no punishment fall upon Christendom; and so the peace and safety cry is sounded abroad. And then, referring to the gap or breach in God's law, the prophet tells how they have endeavored to close up that breach. "One built up

a wall." Yes, the Papacy built up the Sunday institution, and established it by the law of the land, and, as elsewhere shown, it is the mark or seal of power and authority of the beast. The Protestants daub it with untempered mortar to make it stand. The mortar here refers to the arguments the Protestants use in behalf of the Sunday institutions. But walls laid up with untempered mortar will not stand the storms that come against them, but crumble and fall. So the Lord warns these teachers thus, "Say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it."

The hailstones here referred to are those that fall in connection with the coming of the Lord, as spoken of in Revelation the sixteenth chapter. The stormy wind is the gathering of the nations to the great battle. Then these false prophets will see their fatal mistake, and the people that have been seduced by them will learn, when it is too late, their terrible error. The prophet Jeremiah says, "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel." Jer. 25:34.

"Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers He hath covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I can not; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with

their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:9-14.

The inspired historian says, "They are drunken, but not with wine." The Papacy is represented, in Revelation 17, as making all nations drunken with the wine of her fornication (false doctrines). So in this case, the deep sleep of slumber has fallen upon the prophets and rulers of Israel, and the vision of all has become unto you as the words of a book that is sealed. The educated say it is sealed. The uneducated say they are not learned. The Lord explains the trouble. They draw nigh to God with their lips, but their heart is far from Him. The trouble is, says the prophet, "their fear toward Me is taught by the precept of men." False doctrines are the doctrines of man, and not of the Bible, and wherever they are cherished, there can be only leanness of soul and every evil thing.

Thus the whole tenor of the Scriptures in both the Old and the New Testaments clearly teaches that the last days shall be days of peril to the church. False teachers will abound on every hand, and, as in ages past, these teachers will seek political power, and that alliance with the state will have much to do in the gathering of the nations. The church is not converting the world in the last days, as many suppose, but, on the other hand, the world is converting the church. These ministers will have a fearful account to meet. Bear in mind there was never an apostasy from God but what the judgments of God followed it. There is not a record of a nation or class of which this has not been true sooner or later in their history. The

last days furnish no exception. Multitudes of professed Christians will drink of a cup that they little dream of, and no one will be to blame or responsible but themselves. Remember the lesson to Israel concerning their relation to the blessings and cursings pronounced by Moses, the servant of the Lord. Now, on the other hand, the earth has never been without those that feared God and hated covetousness, men and women that would cry aloud, and spare not. So in the last days there will be a people developed that will be as true to God as the steel to the magnet, and the needle to the pole. The world will be faithfully warned before its final doom is met, and every soul will have an opportunity to decide on which side of the great question he will be found.

We will now give our attention to the statements of the divine historian concerning the true prophets and teachers who will give the last warning message to a perishing world.

TRUE PROPHETS.

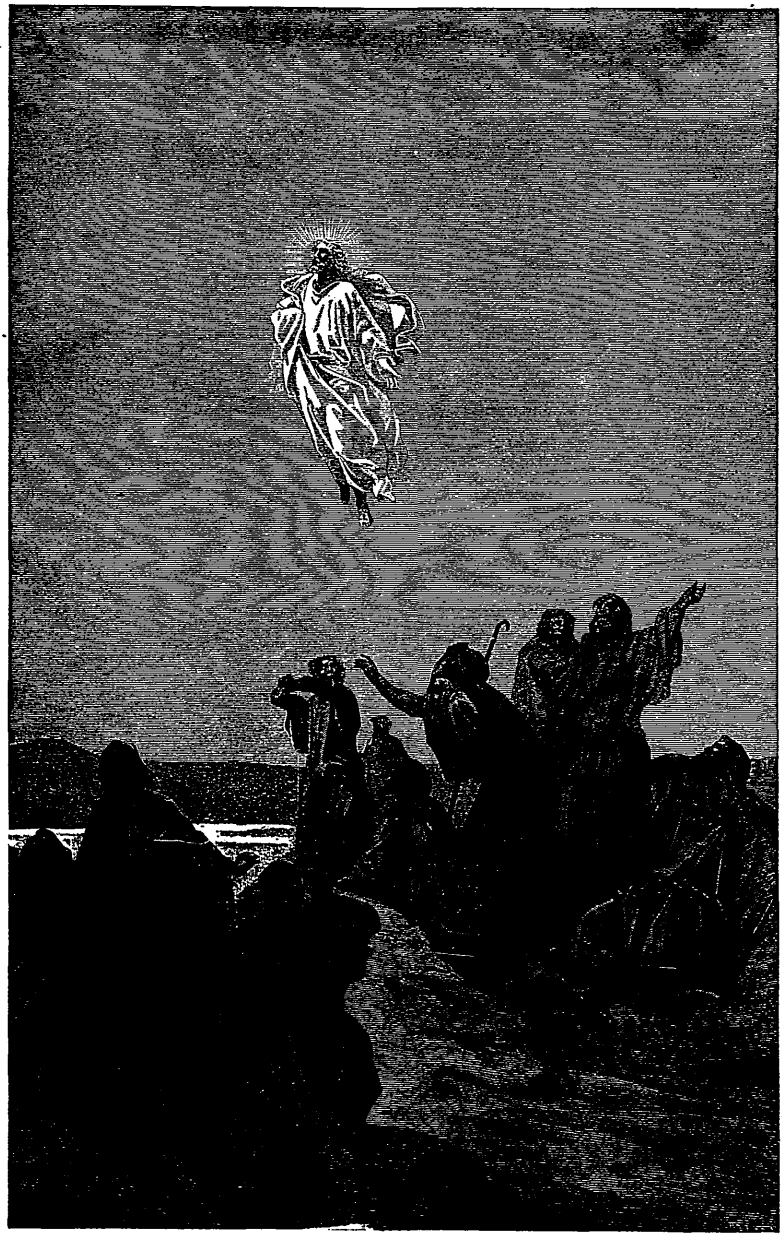
"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night." 1 Thess. 5:1-7.

It was not necessary that the apostle Paul should write the brethren at Thessalonica to instruct them regarding the evidences of the Lord's return, for this he had already done, and they understood perfectly the situation; but he

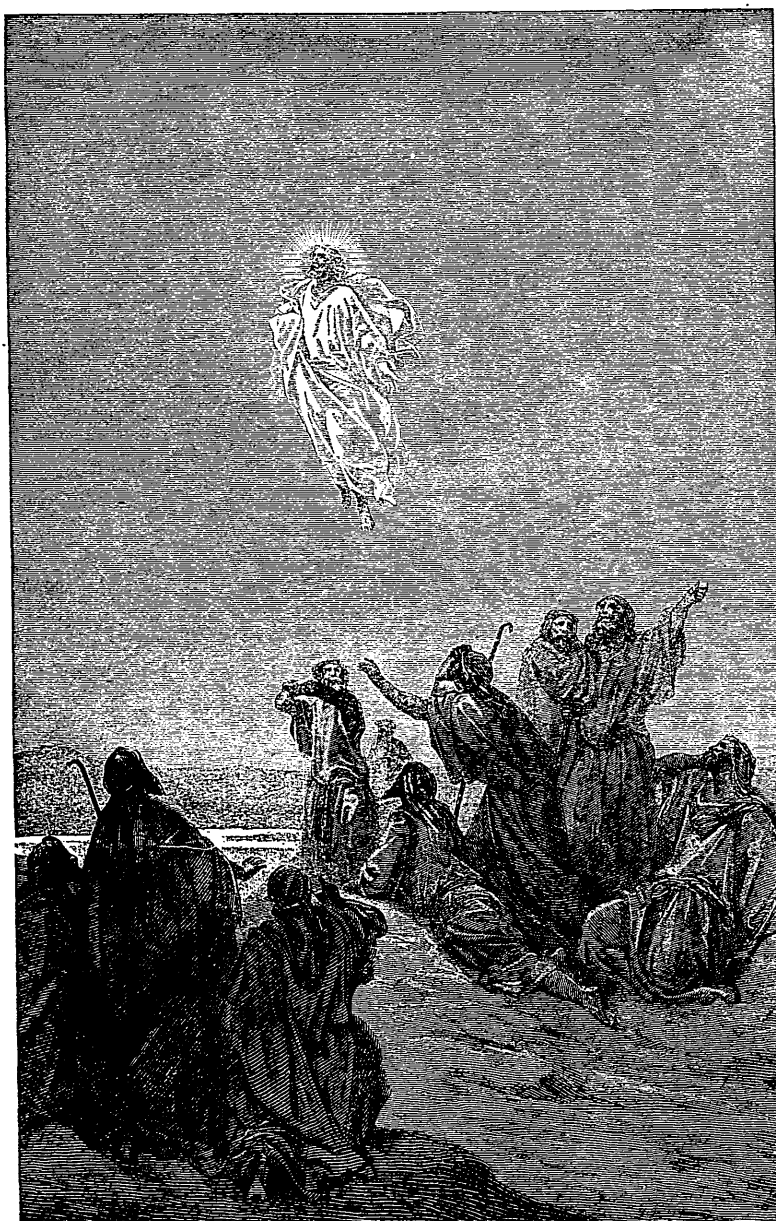
does warn them against the false teachers, who might possibly influence them in the wrong way. The true servant of the Lord ever enjoys the privilege of being in the light and knowing the Lord's will. Says the apostle, "Ye are all the children of light, and the children of the day;" but to those who are not in the light, the coming of the Lord will be as the coming of a thief in the night, sudden and unexpected.

The second coming of Christ is the hope of the church. When Israel was broken up in her form of government, and scattered abroad in the earth, the only hope left her was the time when the Lord would come and the kingdom be restored to her. "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until He come whose right it is; and I will give it Him." Eze. 21:25-27.

When He comes whose right it is, then will the kingdom be restored to Israel, and not before. The great question of Christ's first advent was whether the time had come or not. Many mistook His first advent for the time when the kingdom would be restored. Even after His resurrection His followers came to Him and said, "Wilt Thou at this time restore again the kingdom to Israel?" But He replied that it was not for them to know the time of His second coming. Their work was to preach the gospel to all nations. To another generation belonged the work of preaching His second coming, as it should be indicated by the signs which He had Himself given. Nevertheless they were to cherish as "the blessed hope" the promise of His second appearing. When He was taken up from them, and a cloud received Him out of their sight,



"I GO TO PREPARE A PLACE FOR YOU."



"I GO TO PREPARE A PLACE FOR YOU."

an angel stood by them in white apparel, and said to His disciples, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. This great event is the hope of God's people. Said the Saviour: "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." John 14:1-4. The "way" here spoken of is the way of the resurrection, and the resurrection is alone through Christ. He says, "I am the way, the truth, and the life." He also says, "I am the resurrection and the life." But the resurrection does not take place until the Lord comes. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

The apostle Paul looked forward to this great event, and referred to it in all his epistles, and gave it in charge to those who should come after him, "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." Titus 2:12-15.

The blessed hope here mentioned is the resurrection of the dead, as shown in the last eight chapters of the Acts of the Apostles. Is it not strange that, as we near this great event, and when the reward is to be given to the

Lord's people, His own followers should lose their interest in it? But such is the case. How different was the attitude of the great apostle to the Gentiles toward this event! It was the sheet-anchor to his soul, as is witnessed by his farewell words to his son Timothy: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4:6-8.

Paul was different from many of the teachers of this day. We are told by them that our reward is at death, and that the righteous dead are now in heaven wearing the crowns won by their achievements in this life through the name of Christ. But, as we have seen, Paul looked to "that day," the day of the Lord's appearing, as the time of reward. The apostle Peter also admonishes the servant of the Lord to faithfulness in his work, by pointing him forward to the appearing of the Chief Shepherd as the time of reward. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:1-4.

To the Jews the Saviour said, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that

have done evil, unto the resurrection of damnation." John 5:28, 29. And again we have this testimony recorded by Luke: "Then said He also to him that bade Him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they can not recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14:12-14.

The foregoing are a very few of the many scriptures showing the time of reward, the importance of the second advent, and of the things connected with it. It is the end of this age. It is the close of all earthly history. It is the separation of the righteous from the wicked. It is the reunion of all God's people. It is the time when every mountain will be moved out of its place. It is the time when the cities will all be broken down "at the presence of the Lord, and by His fierce anger." It is the time when the wicked will cry for the rocks and the mountains to fall on them and hide them from the face of Him that sitteth on the throne. It is the time when the heavens shall part as a scroll when it is rolled together. It is when every island will be moved out of its place. It is then the sea will boil as a pot. It is then the voice of God will shake the earth and the heavens also. It is then Satan is bound for one thousand years, and cast into the bottomless pit. It is then the resurrection of all the righteous will take place. It is then the living righteous will be translated without seeing death. It is then they all together will be caught up to meet the Lord in the air. It is then there will be weeping and gnashing of teeth. It is then the Lord's people will look up and say, "Lo, this is our God; we have waited for Him, and He will save us."

These, with other occurrences mentioned in the Scrip-

tures, all take place in connection with the return of our Lord, and by presenting this subject, the true prophet will give his household meat in due season. He will ever be awake to the situation, and, like faithful Noah of old, will make every preparation for the saving of his house. Said the Saviour: "When ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." The things here mentioned are the signs recorded in the twenty-fourth chapter of Matthew. His disciples asked Him three plain questions: "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Matt. 24:3-5.

The Master had just told His disciples, after they had shown Him the buildings of the temple, that not one of those massive stones should be left upon another. They understood His language to apply to the end of the world. It gave Him an opportunity of opening their understanding, and hence He passes over, in brief, the world's history from that day forward to the close. This He does twice in this remarkable chapter, the first reaching to the fourteenth verse; the second, from the fifteenth verse forward. He informs them concerning the destruction of Jerusalem by the Roman army, the rising of nation against nation, wars and rumors of wars, referring to the breaking up of the Roman kingdom, in the first five centuries. He next brings to view the papal persecution, covering the period till 1798. Then, in verses 11 and 12, He tells of the apostasy, even among the reformers and those who have had great light. In verse 13 He says, "But he that shall endure unto the end, the same shall be saved." In verse 14 He calls attention to the last message to prepare

the world for His coming: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Then, in verse 15, as before stated, the Saviour again takes up the world's history from His day forward, bringing out additional features, reaching again the coming of the Lord, in verse 28. In verse 29 He takes up the signs that will precede that event, and says:—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:29-35.

As elsewhere shown, the twelve hundred and sixty years of papal supremacy ended in 1798. We have also shown that this date marked the commencement of "the time of the end." Now, says the Saviour, "Immediately after the tribulation of those days shall the sun be darkened." Mark's gospel says, "In those days, after that tribulation."

The last of the papal persecutions ended about 1777. There is recorded in history a day known as the "dark day," or supernatural darkening of the sun, May 19, 1780. The same night the sign in the moon was fulfilled. Nov.

13, 1833, the falling of the stars here mentioned took place. Now, as we see the fig-tree putting forth leaves, we know that summer is nigh. So, says the Saviour, when these things come to pass, know the event is even at the doors He emphasizes this statement by adding these words, "This generation shall not pass, till all these things be fulfilled." "This generation" clearly means the generation that should witness these signs, some of whom will live till the Lord comes. Our acceptance of this statement depends solely on the implicit confidence placed upon God's Word. All that Noah, Abraham, Moses, Isaac, Jacob, and all the men of God, have ever had upon which to exercise faith were the simple statements of God's Word. That is all we have or ever will have. The Jews were not satisfied with this. They sought a sign. The Saviour said there should no sign be given them. Neither will any additional sign be given us, except those recorded in the Bible.

Says the Saviour: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Matt. 24:45-51.

We have defined in the prophecy of Ezekiel the duties of the true prophet: "He said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and He caused me to

eat that roll. And He said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness And He said unto me, Son of man, go, get thee unto the house of Israel, and speak with My words unto them. For thou art not sent to a people of a strange speech and of a hard language, but to the house of Israel; not to many people of a strange speech and of a hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have harkened unto thee. But the house of Israel will not harken unto thee; for they will not harken unto Me; for all the house of Israel are impudent and hard-hearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead; fear them not, neither be dismayed at their looks, though they be a rebellious house. Moreover He said unto me, Son of man, all My words that I shall speak unto thee receive in thine heart, and hear them with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear." Eze. 3:1-11.

The roll mentioned is the writings of God's Word. The servant of the Lord must eat this Word, or feed upon it, until he is thoroughly acquainted with it. Then he is to speak those words to the people, not his own reasoning, or his likes and dislikes; but a true servant must tell the people what God says; whether they will hear, or whether they will forbear, is not the question. The Lord's message is always sent to His own people first, and sent in unmistakable language. The Lord's messenger must be fitted for his work by the Spirit of the Lord: "Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant

harder than flint have I made thy forehead." The face of the true minister of the Lord does not bear the hardness caused by sin, but a firm determination that knows no fear. He is clothed with power from on high as he goes forth to deliver his message. Though opposition may come on every hand, he is not moved. His commission is especially to the captivity,—God's people as they are scattered abroad throughout the earth. The Lord continues:—

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 3:17-19.

A true prophet is a watchman. His flock is ever in danger, and he is ever looking out for the snares and temptations that Satan throws around them. A false shepherd, says the prophet, is a dumb dog, lying down, and loving to slumber. Thus we have the commission, the fitting up, and all recorded, that the true servant may understand his mission: "Again the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman; if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall

deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our trangressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Eze. 33:1-11.

I wish the reader might note the full force of the text just quoted. The thirty-second chapter brings to view the time of trouble that is just before us, a time of trouble such as never was since there was a nation. Verses 3 to 6 of the thirty-second chapter call attention to the great slaughter mentioned by other Bible writers, in which all the nations of the earth will be involved, in the great battle of Armageddon, when Russia, as will presently be shown, will lead the heathen powers of the East against Christendom of the West. Hence the commission to the true servant in the thirty-third chapter, just quoted, has special significance in this connection. If the watchman sees the sword coming, and warns not the people, their blood will be required

at his hand. The true servant has a work yet to do that has not been taken hold of heretofore. The world must be warned of the situation that now confronts us. The false shepherd that cries, "Peace, peace," when there is no peace, is making a mistake that he will regret when it is too late. He is leading his flock on to a crisis that he will not care to face in that day. Let the one that studies these questions use great care that he may know the mind of the Lord. Let him remember that there is a time of trouble just before us such as never was since there was a nation. The spirits of devils are at work, and the world is getting ready for the fray. The true watchman that has the light on these questions has no time now to take his ease or lay off his burden. If he wants to save his own soul, and the sheep of his flock, there is but one way to do it, and that is to faithfully warn them of the coming danger. He can not afford to pattern after the false shepherds by adopting their customs, their manner of teaching, and their lines of argument. God has given the true shepherd a commission, a specific work, and that work must be done by faithfully teaching the people all the Lord has said on these questions.

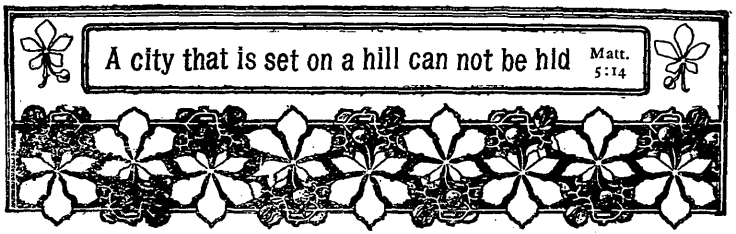
God has no pleasure in the death of the wicked. He desires that they might be saved, but if they would be saved, they must take heed to the warning of God as it is given by the true servant. The prophet Isaiah, in a vision given him of the time of trouble, uses this language: "Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night; if ye will inquire, inquire ye; return, come." Isa. 21:11, 12.

It is the privilege of the people to inquire of the watchman. It is his duty to give them no uncertain answer. The long night of sin and darkness of the world's history is nearly past. The watchman can truly say, "The morn-

ing cometh, and also the night" of destruction to the wicked. He can also invite all who would inquire to come, and he will give them God's message concerning these things. That is his business. That is what God called him for. It is the commission he accepted. It is his absolute duty to call the attention of the people to the great truth of the world's destruction, which is just before us. The watchman that does not faithfully do this, and show the people why it is so, is not worthy of the name that he bears as a shepherd of his flock. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. The apostle Peter, in speaking of the coming of the Lord, says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:19-21.

But the false shepherd cares not that God has spoken. His work is to speak "smooth things," to "prophesy deceits," and, as a result, those who follow him and heed his teaching are made twofold more children of the wicked one than before. Many of them have started in sincerity, but as they become acquainted with the affairs in the church, they either give up all faith in Christianity or decide they will use it as a cloak, the same as many that are already connected with it. This question is more fully taken up in the closing chapters of this book.

"Then Satan, bound by chain of circumstances strong,
Shall roam the wind-swept plains, to chaos brought by sin,
A desolation, like to that before God spake
The living word that in the early dawn of time
Gave shape to matter, made of naught but space."



CHAPTER VIII.

RULES GOVERNING THE STUDY OF PROPHECY.

THE Bible uses many symbols, representing certain truths. These symbols, bear in mind, are both instructive and profitable, and all the student needs in the study of the Bible, in order that it may all appear plain and literal, is to understand the rules of interpretation of these symbols as given in the Scripture itself. For instance, when a symbol is used, the Bible being its own interpreter, somewhere in the Scripture that symbol is interpreted into literal language. Thus God is His own interpreter, and not man, and when once interpreted, all becomes literal in the fullest sense. To illustrate: In the seventh chapter of Daniel, the prophet saw in vision four beasts coming up out of the sea. The interpretation is given in the same chapter: "These great beasts, which are four, are four kings, which shall arise out of the earth." Verse 17. Verse 23 carries this interpretation still further: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces."

The "sea," from which these beasts came up, is also explained: "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." **Rev. 17:15.**

Thus these governments were established, not in a new territory, uninhabited, but in a country already populated. "The four winds strove upon the great sea." Wind is a symbol of war, but the primary interpretation is the judgments of God as they are fulfilled or pronounced in the law of cursings: "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:32, 33.

The words "rivers," "waters," and "floods" are frequently mentioned in the Old Testament prophecies as representing the people who are involved in the prophecy, as in Rev. 16:12, there applying to the Turkish power. Wind, as connected with war, is also frequently mentioned, sometimes giving the direction from whence it comes, as the east wind. "In measure, when it shooteth forth, Thou wilt debate with it; He stayeth His rough wind in the day of the east wind." Isa. 27:8. To stay the rough wind from the east is the same as holding the four winds of Revelation 7.

PROPHETIC PERIODS.

There are a number of these in prophecy. A day of twenty-four hours, when used in prophecy, symbolizes one year, as shown by the Lord's interpretation: "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right

side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year." Eze. 4:4-6. "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years; and ye shall know My breach of promise." Num. 4:34.

Prophetic periods are a very important study, as given in the Bible, as they set forth even the day when certain things will transpire in the world's history.

A tree or trees are frequently used to symbolize men, and sometimes rulers. This is shown in the fourth chapter of Daniel, there representing Nebuchadnezzar, and in the ninth chapter of Judges, Abimelech, as one of the judges of Israel.

These are all principles involved in the clear understanding of prophecy. Then nations in the last age of the world are frequently represented by names of ancient nations which bore the same characteristics as those in latter times; for instance, as shown elsewhere in this book, France at a time in her history is given the names of Sodom and Egypt. The prophet, speaking of France from 1793 to 1796, as shown in the chapter of this book on "The Seven Trumpets," uses this language, "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Rev. 11:8.

During the French Revolution, and the time that nation made war against the Bible, she bore both the characteristics of Sodom and Egypt. This is a point that should be well understood; for judgments are pronounced against nations bearing the names of ancient nations, but these judgments apply to the last days. This is shown by the prophet Isaiah, in the thirty-fourth chapter of his prophecies: "Come near, ye nations, to hear; and harken, ye people; let the earth hear, and all that is therein; the world,

and all things that come forth of it. For the indignation of the Lord is upon all nations, and His fury upon all their armies; He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." Isa. 34:1-4.

No one can fail to see that the prophet is here speaking of the coming of the Lord and the end of all things. But verse 5 speaks thus, "For My sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of My curse, to judgment." Then in verses 8 and 9 we read: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch."

Now why is Idumea spoken of in this connection?—Because the ancient land Idumea suffered in like manner in the days of Sodom and Gomorrha. "Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7.

Leaving this, we now turn to ancient Babylon, as used by the prophet Jeremiah. The prophet speaks thus: "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."

Jer. 25:11, 12. The prophet then turns from this land to all the nations, as shown in the rest of the chapter: "And I will bring upon that land all My words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations." Jer. 25:13.

This chapter, as elsewhere referred to, is clearly shown to apply to the last days, when "the slain of the Lord shall be from one end of heaven to the other." Thus the change is made from ancient Babylon to the closing events of the world's history, and, as elsewhere shown, modern, spiritual Babylon derived its name from ancient Babel, which signifies confusion.

In reading the prophecies of the Old Testament, the student will need to carefully note these changes. Otherwise his mind will continually make the application to something in the past, when in reality the Lord is speaking of the future. We may be tempted to say, Why did not the Lord make these things plainer? We answer, They are as plain as language can make them. Desiring to impress the lesson upon the mind of the student, the Lord calls his attention not only to things of the future, but to things of the past also, as examples. How could it be made more forcible or plain? Now there is no country more frequently spoken of in the Old Testament than the country of Egypt, and we should bear in mind the experiences of the Lord's people in that land, their deliverance from it, their journey to the promised land, etc. Now the Lord, in carrying our minds from those events, presents the gathering of Israel in the last days as a work similar to that done for ancient Israel: "And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isa. 11:16.

In the carrying out of this work, as Israel is gathered

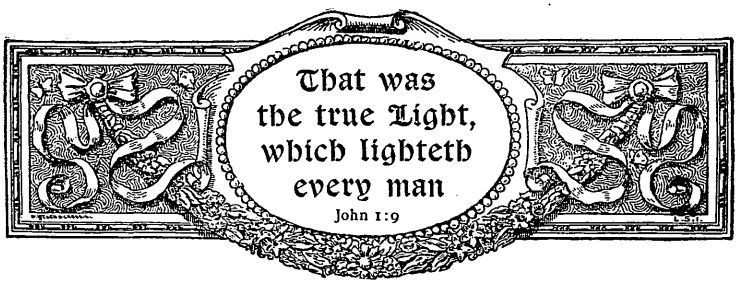
out, the whole world, and possibly a specific country, is mentioned as spiritual Egypt. They are also delivered from spiritual bondage, as Israel was delivered from literal bondage in the time of Moses. This is shown very clearly in the seventeenth and nineteenth chapters of Isaiah. The eighteenth chapter, as shown in this book under the chapter "The Location and Rise of the Message," refers to North America. The nineteenth chapter opens with a statement of the burden of Egypt. If not applying to the same territory as chapter 18, it certainly has reference to the modern nations of the world. Read carefully the comments on the chapter above referred to.

Isaiah 13 is introduced under the title "The Burden of Babylon." But any one can see things in that chapter applying to the last days, as well as Jeremiah 25. Isaiah 17 is introduced by the title "The Burden of Damascus," but this chapter also applies to the last days. Chapter 21 bears the title "The Burden of the Desert," but this chapter has its application in the last days. Chapter 22 bears the title "The Burden of Vision," but it likewise carries the mind forward to the future. Ezekiel, in the thirty-second chapter of his prophecy, sums up a large list of the names of these ancient nations as they will engage in the great slaughter and perish in the day of the Lord. Modern nations are simply the descendants of ancient nations, and, while their names are modern, their characteristics and experiences, as compared with the former dealings with God, are similar.

There is still one more thought we would call attention to, and that is modern Israel as compared with ancient Israel. As elsewhere stated, Israel derived its name from Jacob and his experience with the angel. This name was handed down to his children, and afterwards applied to the twelve tribes. It had a twofold significance: First, as to true Israel, that is, individuals that were overcomers;

second, to the national or literal descendants. When the theocracy was broken up, and the people of God were scattered abroad, and the Jews rejected Christ, and the way opened for the Gentiles to come in, this did not affect the name; hence the word "Israel," since the days of Christ, has its application, first, to the true overcomer, to the "Israelite indeed;" second, to all that profess to be Christians, and are connected in anywise and belonging to what we might call Christian nations, in contrast with pagan nations. This is shown in Ezekiel 13:4 as to apostate Israel, where the prophet speaks of Gentile teachers in the last days, hence Christendom, or Christian powers, in contrast with pagan powers, are called Israel in the Scriptures. Let these points be well remembered, for in the closing events of the world all these questions are involved, and all have their place and bearing in the study of the Bible.

Now, in conclusion of this chapter, let us say that, like as a child studies the rules governing the book he is to master, we will study the rules thus laid down in the study of God's prophetic Word, and by so doing it will be transformed from the symbolic to the literal, and from the ancient day to our own day. The geography of the countries in the Bible, with the chronology of different ages of the world, should be well fixed in the mind of the reader, as this will also aid much in a clear understanding of the truth.



CHAPTER IX.

RUSSIA, THE LEADER OF ASIA AND AFRICA AGAINST THE POWERS OF THE WEST.

WE have in the thirty-eighth and thirty-ninth chapters of Ezekiel one of the most, if not the most, interesting prophecies in all the Bible. The country therein mentioned leads the greatest force of men to battle of any country in the world's history. It is designated as a power located in the north. Palestine being the home of the prophet, the expression "north" could only apply to a country north of Palestine. That the prophecy applies to the last days there is no question, for it is so stated in plain language in verses 8 and 16 of chapter 38. It is also shown in verse 20 that the movement is one that will be in progress when the Lord appears: "For in My jealousy and in the fire of My wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all My mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead

against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." Eze. 38:19-23.

This is further proven in chapter 39, from verses 17 to 20: "And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to My sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice which I have sacrificed for you. Thus ye shall be filled at My table with horses and chariots, with mighty men, and with all men of war, saith the Lord God."

This scripture refers to the same event as described in Rev. 19:15-19: "And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron; and He treadeth the wine-press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army."

Putting this scripture with Jeremiah 25, where the coming of the Lord is brought to view, and the great whirlwind is raised up from the coasts of the earth, and the slain of the Lord are said to be from one end of the earth to the other, we have the story complete.

Now, having the time when the prophecy applies definitely settled, we are prepared to give it a more careful study. The thirty-eighth chapter of Ezekiel opens thus: "And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal; and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords."

The question is, What land is here referred to? and who are, and what is the history of, the men mentioned by the prophet as the rulers of that country? We answer first concerning Magog. By turning to Genesis the tenth chapter, we learn that Magog was one of the grandsons of Noah. These grandsons of Noah traveled westward, and located on the Euphrates. Later on, as shown by the ancient map, Magog moved north and west, and located north of the Caspian Sea. Meshech and Tubal were also grandsons of Noah. Tubal located south and east of the Black Sea. Meshech located south and west of the Black Sea. Gog, here mentioned, was one of the rulers or princes of the land of Magog. The Revised Version uses the term "Rosh, Meshech, and Tubal." But who was Rosh?—He

was the founder of the north country, now known as Russia, and from whom the name Russia had its origin, as the historical facts now introduced will show.

ROSH.

Dr. Daniel Schenkel's "Bibel-Lexikon" gives the following definition of Ros (Rosh): "Rosh, in Hesek. 38:2, 3; 39:1, is the name of a people of the north, named along with Meshech and Tubal, and all together as subject people of Gog. Since Rosh does not occur elsewhere in the Old Testament, some expositors have attempted, after the manner of the Targum, the Peshito, and Jerome, to construe the word as an appellative in apposition with 'nasî' (chief or prince), and so together with this word rendered both by the designation of 'chief prince;' but Bochart (1599-1667) says that many nations find mention in Hesekiel whose names we meet nowhere else in the Scriptures. The expression 'nasî rosh' is without precedent in the Old Testament, and the twofold repetition of the same words is most decided evidence that 'rosh' should be rendered as a proper name. Rosh as a proper name for a people does not, to be sure, occur anywhere else before the tenth century A. D., when it is found in use by Byzantine and oriental writers; but the statements concerning the same people,—that they are a wild Scythian tribe or people, dwelling in northern Taurus, as also towards the Muscovite Mountains, or, as some other authors maintain, on the north side of the Black Sea, in the Taurian Peninsula [Crimea], and still farther to the north along the Volga,—agree in a most striking manner with the combination of Rosh, Meshech, and Tubal, and their being in subjection to Gog, so that we feel fully warranted to group them together on an equal footing, and to assert, further, that Rosh is the oldest historical name to designate the tribal peoples of the Russians of history, a combination which already Bochart has made, and for whom as a con-

necting-link he has taken the Roxolani or Roxalani mentioned by Pliny [62-110], Ptolemy, and others, taking it for granted that the latter name arose from a connection of the tribe of the Rox-Rosh with the Alani. Compare Bochart, 'Geographia Sacra' (Frankfurt on the Maine, 1674), 3, 13; Frähn, 'Ibn Foszlan's, and Other Arabian Records Concerning the Russians of Earlier Times' (St. Petersburg, 1823); Gesenius, 'Thesaurus,' under the word 'Rosh.' "

The last-quoted reference to Gesenius we cite in full: "Rosh, a proper name of a northern nation mentioned along with Tubal and Meshech. Eze. 38:2, 3; 39:1. Probably identical with the Russians, who are described by the Byzantine writers of the tenth century, under the name of 'Rhosh,' as inhabiting the northern parts of Taurus, and also by Ibn Foszlan, an Arabian writer of the same period, under the name 'Rûs,' as dwelling upon the river Wolga. See Ibn Foszlan's 'Bericht ûber die Russen alterer Zeit,' von Frähn, Petersburg, 1823, especially p. 28 sq. Comp. Von Hammer, 'Origines Russes,' Petersburg, 1827, who also here compares the nation Rûs, mentioned in the Korân, Sur. 25, 40, 50, 12."

Having this point thoroughly established, we are now prepared to study the prophecy. Remember that the ancient name of the lands here mentioned are retained in the prophecy, as the modern name Russia was not then in existence. The verses already quoted give a description of the army as this nation will lead it forth. In addition to this, the prophet continues to give the names of the people or countries that will join Russia in this movement: "Persia, Ethiopia, and Lybia with them; all of them with shield and helmet; Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee." Eze. 38:5, 6.

Persia is an old nation, which lies east of Palestine.

Ethiopia and Lybia are in Africa. Gomer was another grandson of Noah. His country originally was that on the south of the Black Sea, but he afterwards possessed portions north of the Black Sea. The land south of the Black Sea is now the territory of the Turks. Togarmah was south and a little east of the Black Sea, now the country of Armenia. In addition to these, the prophet adds, "And many people with thee," thus showing that, in addition to these countries, there are still others.

Now, says the prophet, "Be thou a guard unto them." The German translation gives it, "Be thou a captain unto them." Thus far the prophecy is plain and unmistakable that the country now called Russia is to be a leader to this vast army in the last days. The Lord does not leave us at this point, but proceeds to tell us who the people are that this army will come against, and also describes the land wherein they dwell:—

"After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee." "And thou shalt come up against My people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against My land, that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes." Eze. 38:8, 9, 16.

But who are Israel? and what land is the prophet here speaking of as their home? To this question we think a plain answer can be given. Remember the rules laid down in the study of prophecy in the preceding chapter, that those professing Christianity, or Christian nations, in contrast to

pagan, have, since the days of Christ, taken the name of Israel, because, for the most part, in these nations God's people are found. This will be more and more apparent as we proceed with the study.

We would now call attention to the chapters on the three great divisions of the world,—"The Dragon," "The Beast," and "The False Prophet." In those chapters it was shown that the dragon power originally controlled all of the old world; later on the Western Empire of Rome, that lying west of the eastern border of Italy, became the territory of the beast; and that the new world, lying across the ocean, was the territory of the two-horned beast, or the false prophet. These were fixed divisions, to remain till the Lord comes. The dragon territory was controlled by the pagan religion, the beast by Roman Catholicism, the false prophet by Protestantism.

Now in which one of these divisions are all these countries located mentioned in Ezekiel 38? We answer, In the dragon territory. Russia was never classed as a part of the Western Empire. Her religion was that of the Greek Church, and has ever been held separate in the Bible. She takes the position now, according to the prophecy, as the captain or guard of the dragon territory. The two Western powers are recognized as Christian powers, and, as we learned in Revelation 13, the two-horned beast makes an image to the papal beast, and issues a decree that all shall worship the beast and his image, and receive the mark of his name.

Thus we have two out of the three divisions united and in sympathy with each other in the closing events of the world. This is shown in Revelation 19, where these two powers are mentioned as being cast alive into the lake of fire, while the third power does not meet the same fate at the same time. In the scripture just quoted, the words are again repeated, "And many people with thee." These are

in addition to the countries named in the prophecy. The question may arise, Who are these many people? The prophet Jeremiah, in speaking of this power, uses this expression, "For, lo, I will call all the families of the kingdoms of the north, saith the Lord." Jer. 1:15. This expression shows there are many families of kingdoms clustered together, which we understand must include all the territory controlled by the dragon power, which would include all the kings of the East, such as China, India, and any others that might exist in the dragon territory. This would truly meet the specification, "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands." This will be a vast army. The prophet also shows that there will be a variety of nations, as they will come with all sorts of armor, bucklers, shields, all of them handling swords. The statement is made, They shall come "against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them." "Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought; and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." Eze. 38:10-12.

This scripture describes a country that was formerly called a "desolate place," but which is "now inhabited" by a "people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." In viewing the lands of the world in Ezekiel's day and forward, what land had long lain waste, but is now

inhabited by a people that are dwelling safely, and noted for their wealth? It could not apply to any portion of the kingdoms of the East, as they are the oldest countries in the world, and have never been depopulated since the flood.

The gospel was preached in Western Europe in Paul's day, and long ere this that region had been thickly populated; but there is a country, whether it is the one here referred to or not the reader must be his own judge, lying across the ocean in the far West, and known as North America, that does fully meet the specification. This country has a world-wide reputation to-day both for its riches and its interest in Christianity. The people are dwelling safely without bars or gates. And if any land in all the world could be called to-day the "mountains of Israel," it would be this land. This could possibly be true of Western Europe, but of no country east of that. Even the thought that prompts this great military campaign is expressed by the prophet: "Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought; and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey."

Thus we have the two leading issues that will enter into the movement of the nations as they are gathered to Armageddon: First, the religious element between heathen and Christian; second, commercial gain. These two elements will absorb everything else; and right here let us ask a question: In all the difficulties of past ages, as apostate Israel were to meet the four sore judgments mentioned in the law of blessings and cursings, from whence did the sword come? We answer, From the heathen.

The last days are days of especial apostasy from God. Worldliness and greed of gain have sapped the spiritual

life away from the professed people of God. They have sought two things; their energies are bent in two directions, first, to convert the heathen to their ideas of religion; second, to possess the territory and benefits of the land of these nations for commercial gain to themselves.

These two elements will stir the heathen powers to their very center, and, as a result, apostate Christendom, for the course taken and the motives underlying their movements, will bring on the issue, and they will meet something they are little aware of. Thus we have in the plainest language of the Bible the very issues that will exist between these great divisions. Two of them will be on one side, and one on the other. The Christian side has something over five hundred million followers, while the other side has nearly ten hundred million. The prophet even gives the question that will be proposed to them as this vast army comes from the north: "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" Eze. 38:13.

There never was a period in the world's history when nations were manifesting such anxiety for gain or wealth as to-day. The Boer War was largely over the diamond fields and gold mines of Africa. The troubles in China in 1900, when the powers of the West were represented, had two elements in them: First, the religious question; second, the division of China by the powers; and so these two elements enter into every movement of the nations to-day. This will increase more and more as a factor in the situation, till the final gathering of the nations.

"Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when My people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and

many people with thee, all of them riding upon horses, a great company, and a mighty army; and thou shalt come up against My people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against My land, that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes." Eze. 38:14-16.

The heathen nations have ever rejected the light of the gospel. Their condition to-day is the result of the rejection of light in the early days of their history, and they have been ever since a people hard to reach with the gospel. Their name is even mentioned in this scripture, and one object, aside from the punishment of Christendom, is "that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes." This shows that Russia will be the commander of the heathen of the dragon territory. The prophet Ezekiel would have us know, as we read this prophecy, that he is not the first one that has spoken of this great movement: "Thus saith the Lord God; Art thou he of whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that My fury shall come up in My face. For in My jealousy and in the fire of My wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel." Eze. 38:17-19.

Yes, even as far back as Moses, the Lord warned Israel in the following language: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young; and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which also shall not leave

thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee." Deut. 28:49-52.

This shows that the laws of blessings and cursings, as they were written on plastered stones, were prophetical in their nature, and would have their application in any age of the world in which Israel might depart from God. The principles of cursing were visited upon the ten tribes in their captivity to Assyria, 721 B. C. Their predictions were again fulfilled in the Babylonish captivity of the other two tribes, a little over one hundred years later; again they were fulfilled by the Romans in the destruction of Jerusalem, where twelve hundred thousand perished in the siege. But they have their most complete fulfilment, as declared by the prophet Ezekiel, in the closing up of all things. There will be no mistake as to the time when this prophecy applies, and we would again quote the scripture that shows the time of its application: "So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all My mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many

nations, and they shall know that I am the Lord." Eze. 38:20-23.

The Lord, by the mouth of the prophet Jeremiah, says He has "a controversy with the nations; . . . He will give them that are wicked unto the sword." This includes more than one nation or one division; it includes every nation and people who have not made their peace with God. Notice the point in the first part of the chapter: "I will bring thee against My people." We will learn later that the judgments of God come against Christendom for their sins; but are not the heathen even worse who know not God, and bow down themselves to other gods and every form of idolatry? Will they not reap their reward likewise? So with this northern power, the Lord is not his friend any more than He is the friend of the other powers. All nations are to drink of the wine cup of His wrath, and the slain of the Lord are to be in that day from one end of the earth to the other. And so, in speaking of the northern power, the Lord says: "I will call for a sword against him throughout all My mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." These are the judgments mentioned in Revelation 16 as attending the great battle of Armageddon. The prophet continues his history in Ezekiel 39:—

"Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal; and I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel; and I will smite thy bow out of thy left hand, and will cause thine

arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee; I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured. Thou shalt fall upon the open field; for I have spoken it, saith the Lord God. And I will send a fire on Magog, and among them that dwell carelessly in the isles; and they shall know that I am the Lord. So will I make My holy name known in the midst of My people Israel; and I will not let them pollute My holy name any more; and the heathen shall know that I am the Lord, the Holy One in Israel." Verses 1-7.

The thirty-eighth chapter says He will put hooks into their jaws and bring them forth. The thirty-ninth chapter says He will turn them back, and leave but a sixth part of them. Then the Lord gives the terrible description of how they shall fall upon the mountains of Israel (he and all his band), and how they will be given to the ravenous bird and the ravenous beast of the field to be devoured. This is the time of the great supper to which we are so frequently referred in Revelation the nineteenth chapter.

The Lord continues, "So will I make My holy name known in the midst of My people Israel; and I will not let them pollute My holy name any more; and the heathen shall know that I am the Lord, the Holy One in Israel." Thus the Lord speaks in plain words the lesson that will be taught the whole world, both the heathen and the professed Christian. Remember there is left but the sixth part of this vast army of the north. How many there are left of the other two divisions is not stated in this scripture. The Lord does, however, make a statement regarding their final destiny:—

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought

miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth; and all the fowls were filled with their flesh." Rev. 19:19-21.

The preparation of the nations is now going on, but the "time of trouble, such as never was since there was a nation," will cover a considerable period of time. "Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves, and the spears, and they shall burn them with fire seven years; so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God. And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of his passengers; and there shall they bury Gog and all his multitude; and they shall call it The valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it; after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have

buried it in the valley of Hamon-gog. And also the name of the city shall be Hamonah. Thus shall they cleanse the land." Eze. 39:8-16.

Those left in the land of Israel after the great slaughter will even undertake the cleansing of the land, but it is all in vain. The day of their probation has passed, and it is only to meet the greater calamity that awaits them,—the lake of fire. So with the sixth part of the heathen, they are to be destroyed by the sword of Him that sits on the horse.

The great supper, as prepared for the beasts of the field, and for the ravenous bird, likewise will last more than one day. It will last many days. "And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to My sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice which I have sacrificed for you." Eze. 39:17-19.

When the Son of man comes in the clouds of heaven, He comes in all His glory, and all the holy angels with Him. So the prophet Ezekiel, as the next thing in order, says: "And I will set My glory among the heathen, and all the heathen shall see My judgment that I have executed, and My hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against Me, therefore hid I My face from them, and gave them into the hand of their enemies; so fell they all by the sword. According to their uncleanness and

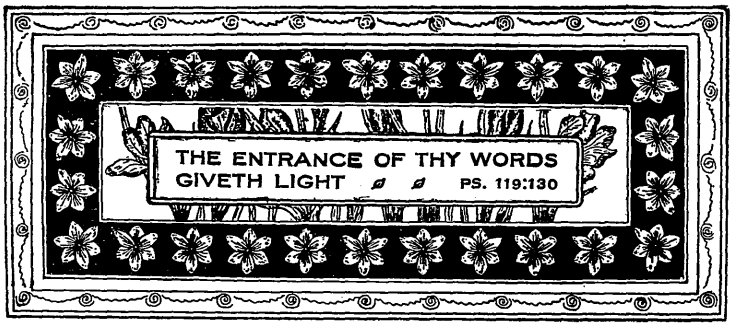
according to their transgressions have I done unto them, and hid My face from them." Eze. 39:21-24.

The remainder of the wicked who are left of all classes now see the Lord appear. The lesson is now fully realized why all these judgments have come, and they with the rest meet their final doom. But the Lord never leaves His true people without hope, and, while they pass through this trying hour of temptation that comes upon all the world to try them, their Saviour still lives. They have made the necessary preparation, and they have expected and understood the time of Jacob's trouble, and now the prophet closes with these comforting words, which should ever be cherished in the hearts of the true and faithful: "Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against Me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide My face any more from them; for I have poured out My Spirit upon the house of Israel, saith the Lord God." Eze. 39:25-29.

The gathering of Israel has been going on during the preparation for the closing work of God in the earth, and "Now," says the prophet, "will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel." The whole house includes all that have died since the days of Adam. The resurrection of the righteous will now take place. "When I have brought them again from the people, and gathered them out of their enemies' lands, and am

sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen." They, too, shall then be fully satisfied, as they will see that which they have all looked forward to since the creation of the world.

Thus we end this remarkable prophecy that meets its entire fulfilment in the closing events of the world just before us. May we study its lesson well. The foundation here laid will enable us to open up with a clearer understanding the prophecies of the Old Testament writers. As we shall see, Ezekiel is not the only one that speaks on this important question.



CHAPTER X.

THE YELLOW PERIL, OR THE KINGS OF THE EAST.

THE positions taken in the foregoing chapter point out a mighty movement among the powers of earth. If this position be sound, all other scripture must be in harmony with it. The prophecies of the Old Testament have pointed out great and terrible judgments to come upon professed Israel because of their backslidings. These judgments have been supposed to have had their application in past ages, but history records nothing adequate to their fulfilment.

A more careful study of this subject will show that the whole world is involved in the matter, and not some one locality. Such study will also reveal to the searcher for truth that the prophets have spoken of the future, and mentioned particularly the events to take place as being connected with the coming of Christ and the end of the world. Jeremiah especially reveals this in his prophecy. The first sixteen chapters of his book contain an unbroken, connected story as it pertains to this question.

The phrase "the yellow peril" is an expression taken from the emperor of Germany, and applied by him to the yellow races of the East, especially to China, as he viewed



THE YELLOW PERIL.

the situation in 1895. The accompanying cut represents the emperor's ideas, as it is his own design, made by him, and sent to the czar of Russia in 1895. In 1900, during China's difficulty with the kings of the West, this cartoon appeared in the public prints, showing the foresight of the emperor; and we might remark right here that the events of 1900 with the kings of the West were only forerunners of what will take place in the near future.

The prophecies of the Bible speak of certain events, but statesmen and politicians can see these things coming from their own standpoint. The Scriptures tell the outcome, but the rulers of the world know not the result. Russia and the kings of the West stand to-day in their relation to the Chinese question just as they have been standing for years on the Turkish question. The kings of the West realize that, should Russia take Constantinople and become the possessor of Turkish territory, she would be the mistress of all the East, and ready for a struggle for the dominion of the world. The kings of the West also realize that, if Russia becomes the possessor of the Chinese Empire, it only increases her power to become the mistress of Constantinople and all the East. Hence the Eastern question of to-day is, Shall Russia possess any more territory in any part of the East? The question with Russia is, Shall the Western power possess any more territory in the East? That is the Eastern question, and must remain the Eastern question until it is settled; and it will never be settled until the East and the West are gathered with their armies; then the Lord settles the question forever. Then the kingdoms of this world become the kingdom of our Lord Jesus Christ; then will there be a time of trouble such as there never was since there was a nation; then "shall Michael stand up, the great Prince which standeth for the children of thy people."

With this introduction to the chapter, we now desire to study the prophecies of the book of Jeremiah, believing that

the situation is all plainly described by him. Jeremiah was a man especially called by the Lord as a prophet to the nations. He, like Daniel, lived at the time of the breaking up of the theocracy of Israel. Their prophecies carried the history of nations from that time forward.

"Then said I, Ah, Lord God! behold, I can not speak; for I am a child." "Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold, I have put My words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jer. 1:6, 9, 10.

This is the position Jeremiah holds as a prophet of the nations. The word of God, when once uttered, roots out, pulls down, destroys, overthrows, and builds and plants the nations of the world. That is, when the word of God is spoken concerning a nation or kingdom, it will be literally fulfilled. Following this introduction, the Lord causes to pass before Jeremiah a scene concerning the movements of these nations: "Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen; for I will hasten My word to perform it. And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter My judgments against them touching all their wickedness, who have for-

saken Me, and have burned incense unto other gods, and worshiped the works of their own hands." Jer. 1:11-16.

This scripture is an introduction, as before stated, to the first sixteen chapters of the book of Jeremiah, as well as to many other portions of his prophecy. The scene is that of a boiling pot, with its face toward the north. Let these locations be noticed. The interpretation is given thus: "Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem." The cause of this is plainly stated in verse 16: "And I will utter My judgments against them touching all their wickedness, who have forsaken Me." Thus we see that the same subject is here introduced as treated by Ezekiel in his prophecy, namely, the northern power against professed Christendom. The cause is also plainly stated, namely, because of their wickedness and apostasy from God. Let us remark right here that Christendom will surely be in commotion as a seething pot when they see the difficulties arising, and the cause of them. The third chapter of Jeremiah is a reproof and admonition to Israel to return to the Lord:—

"Lift up thine eyes unto the high places, and see where thou hast not been lain with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed." Verses 2, 3.

In the latter part of this book is a chapter entitled "The Latter Rain," which has its application in the closing work of God for the world; but these showers have been withholden from the professed people of God because of their backslidden condition. Now the admonition is given to

Israel, in the following language, to prepare to meet the situation:—

"Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed My voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion; and I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding." Jer. 3:12-15.

The prophet now calls the attention of backslidden Israel to the situation, by reminding them of the northern power, and of its certainty to come, and pleads with them to return to the Lord. There is always mercy, which can be obtained by true repentance, as long as probation lasts. This scripture shows that this movement will be made known by the true servant before probation closes. Here is a work for the true minister of God to faithfully warn sinners of the certainty of their doom. Jonah plainly told the men of his day, "Yet forty days, and Nineveh shall be overthrown." Repentance on the part of the people turned away the Lord's wrath. So now, all who will repent and accept the truth can escape the calamity that is so soon to come upon the world.

Turning to Jeremiah 4, we again read: "If thou wilt return, O Israel, saith the Lord, return unto Me; and if thou wilt put away thine abominations out of My sight, then shalt thou not remove." "Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land; cry, gather together, and say, Assemble yourselves,

and let us go into the defenced cities. Set up the standard toward Zion; retire, stay not; for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant." Jer. 4:1, 5-7.

Bear in mind, this is such a movement that it will cause the people to flee to the defenced cities for safety. "And it shall come to pass at that day, saith the Lord, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder." Jer. 4:9.

The bravery before manifested by the kings of the West has now changed, and the heart of the king shall perish. The false teachers that have been telling the people, "Peace, peace; when there is no peace," are now speechless. They know not which way to turn. They see the people making a rush for the defenced cities, and they hear these words from them, "Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul." Jer. 4:10.

Says the Lord: "At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of My people, not to fan, nor to cleanse, even a full wind from those places shall come unto Me; now also will I give sentence against them. Behold, he shall come up as clouds, and his chariots shall be as a whirlwind; his horses are swifter than eagles. Woe unto us! for we are spoiled. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?" "Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give

out their voice against the cities of Judah." "Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart. My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I can not hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet? For My people is foolish, they have not known Me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge." Jer. 4:11-14, 16, 18-22.

The language of inspiration has portrayed the situation more clearly than is in the power of mortal man. All we can do is to call the attention to that which is said, and leave it with the people. If the trumpet is blown in the land, and they will not harken, there is but one thing left, namely, to meet the consequences, and this is what professed Christendom must do. Every effort must, however, be put forth by the true servant to faithfully warn the world of coming destruction.

The Lord says: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The Lord liveth; surely they swear falsely." "Therefore I said, Surely these are poor; they are foolish; for they know not the way of the Lord, nor the judgment of their God." Jer. 5:1, 2, 4.

The Lord is ever willing to look with mercy on the backsliding of His people, but there must be a greater effort made; although they are in a poor and foolish condition, that will not excuse them or save them. They must be

helped if possible. The prophet now adds: "I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God; but these have altogether broken the yoke, and burst the bonds." Jer. 5:5.

The last effort to be made for fallen Israel will be that of appealing personally to the men in high positions in the church, and faithfully warning them of the judgments of their God; but the prophet adds: "These have altogether broken the yoke, and burst the bonds. Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities; every one that goeth out thence shall be torn in pieces; because their transgressions are many, and their backslidings are increased." Jer. 5:5, 6.

The symbols here used of the lion, and the wolf, and the leopard are symbols of Babylon, Medo-Persia, and Grecia, all countries of the dragon power. These shall watch over their cities, and every one going out shall be torn in pieces, because their transgressions are many. The prophet further describes the spiritual condition of Israel: "They were as fed horses in the morning; every one neighed after his neighbor's wife. Shall I not visit for these things? saith the Lord; and shall not My soul be avenged on such a nation as this? Go ye up upon her walls, and destroy; but make not a full end; take away her battlements; for they are not the Lord's. For the house of Israel and the house of Judah have dealt very treacherously against Me, saith the Lord. They have belied the Lord, and said, It is not He; neither shall evil come upon us; neither shall we see sword nor famine; and the prophets shall become wind, and the word is not in them; thus shall it be done unto them." Jer. 5:8-13.

This is a sad picture for professed Christendom. Her teachers have told the people that the four sore judgments mentioned in the curses pronounced by Moses would not

come. The true prophet had been telling them that these things would come. They have denied the statements and deceived the people. "Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make My words in thy mouth fire, and this people wood, and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord; it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver is as an open sepulcher, they are all mighty men. And they shall eat up thine harvest and thy bread, which thy sons and thy daughters should eat; they shall eat up thy flocks and thine herds; they shall eat up thy vines and thy fig trees; they shall impoverish thy fenced cities, wherein thou trustedst, with the sword." Jer. 5:14-17.

This is an important statement to the student of prophecy. The nation is, first, an ancient one; second, it comes from far; third, it is a mighty nation; fourth, it is "a nation whose language thou knowest not, neither understandest what they say." Moses said the Lord would bring a nation against them from the ends of the earth. Now, if the kings of the East are to be prepared, and are to come against the kings of the West, or the Christian powers, to what nation could the prophecy apply? We answer, China. It is the oldest nation in the world, and from the prophet's standpoint it would come from far, or the end of the earth, lying eastward. It is a mighty nation, as shown by the writings of the great men of the world, such as Lord Wolsey, of England, and others. They number four hundred millions, nearly one-third of the population of the globe, and, last, they speak a language that is the least known by Christian nations of any language in the world. It is the most difficult to learn and understand. When this mighty nation shall join Russia, with its mighty army and hatred towards Christendom, and then they be joined by

three hundred millions from India, the Turks, and many other powerful nations, there will surely be reason enough why Christendom should hasten to the defenced cities. Language would fail to half picture the terribleness of the scene; and no wonder the prophet Daniel said, Then "shall be a time of trouble, such as never was since there was a nation."

But there is hope for those who put their trust in the Lord. God has a remnant people that will be delivered like the Hebrew children from the furnace. "Nevertheless in those days, saith the Lord, I will not make a full end with you. And it shall come to pass, when ye shall say, Wherefore doeth the Lord our God all these things unto us? then shalt thou answer them, Like as ye have forsaken Me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours." "But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season; He reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you." Jer. 5:18, 19, 23-25.

The latter rain is now falling on the true believers; but the great masses of professed Christians have no desire to serve the Lord, "neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season." The prophet Jeremiah continues, "A wonderful and horrible thing is committed in the land." Jer. 5:30.

But the Lord still pleads with His people: "O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-hacceren; for evil appeareth out of the north, and great destruction." Jer. 6:1.

The above is an admonition to the remnant people that are now scattered throughout Christendom. This call to come out of the midst of Jerusalem is the same call voiced by the prophet John in Revelation 18 to come out of Babylon. The reason is also plainly stated: "Evil appeareth out of the north, and great destruction." As the people that have studied the truth see this movement, it will be a sign to them to get out of the heathen countries and from the midst of Babylon before her judgments come upon her. While those who are not in the light move to the fortified cities for defense, the true people, here mentioned as the children of Benjamin and as the seed of Jacob, will not go into the defenced cities, but, on the contrary, will leave the cities, and escape to the mountains.

"They have blown the trumpet, even to make all ready; but none goeth to the battle; for My wrath is upon all the multitude thereof. The sword is without, and the pestilence and the famine within; he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him. But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity. All hands shall be feeble, and all knees shall be weak as water." Eze. 7:14-17.

This sign will be the same to them as when Jerusalem was encompassed by the Roman army, and the disciples were to flee into the mountains; so here, as the crisis comes, the remnant will leave the cities, and go into the most solitary places, where the munition of rocks will be their defense; and the Lord will cover them with the shadow of His wing. Zechariah the prophet speaks of this period in the experience of Israel as follows: "Ho, ho! come forth, and flee from the land of the north, saith the Lord; for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with

the daughter of Babylon. For thus saith the Lord of hosts; After the glory hath He sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of His eye. For, behold, I will shake Mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of hosts hath sent me." Zech. 2:6-9.

Returning to the fifth chapter of Jeremiah, the command is given: "Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out. Arise, and let us go by night, and let us destroy her palaces." Verses 4, 5.

The condition of God's people is thus described: "Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine; turn back thine hand as a grape-gatherer into the baskets. To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they can not harken; behold, the word of the Lord is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the Lord; I am weary with holding in; I will pour it out upon the children abroad, and upon the assembly of young men together; for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together; for I will stretch out My hand upon the inhabitants of the land, saith the Lord. For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace." Jer. 6:9-14.

Verse 11 states that these judgments will be visited upon the children abroad. This shows that it includes all the Lord's people. This chapter is commented upon under the

heading of "False Prophets," or teachers, and it would be well to turn and read those comments; but in verses 22 to 26 the prophet speaks of the result of the work of these false teachers thus: "Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. We have heard the fame thereof; our hands wax feeble; anguish hath taken hold of us, and pain, as of a woman in travail. Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side. O daughter of My people, gird thee with sackcloth, and wallow thyself in ashes; make thee mourning, as for an only son, most bitter lamentation; for the spoiler shall suddenly come upon us." Jer. 6:22-26.

The subject continually before us in all these chapters is the punishment that is due fallen Christendom and the power from the north to inflict it. The prophet continues, in chapter 8, to show the terrible backslidden condition of the Lord's people: "Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but My people know not the judgment of the Lord. How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made He it; the pen of the scribes is in vain." Jer. 8:7, 8.

It is a sad thing in this day that of so-called enlightenment that the Lord's people do not understand their welfare as well as the fowls and the lower creatures know the things that pertain to their welfare. The swallow and the crane observe the time of their coming; they can discern the seasons of the year, and pass from north to south; but with all the evidence that God has given in His Word of the

judgments that are to come upon the world, His people are ignorant of these things. They say, "The law of the Lord is with us." The inspired penman's word is in vain. God's people are calling their attention to the law as delivered on Sinai; but, say they, "We are a law unto ourselves." "The wise men are ashamed, they are dismayed and taken; lo, they have rejected the Word of the Lord; and what wisdom is in them?" Jer. 8:9.

Now the result of such a course is sure to follow. Principles never change. "Therefore will I give their wives unto others, and their fields to them that shall inherit them; for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith the Lord. I will surely consume them, saith the Lord; there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them." Jer. 8:10-13.

As these judgments increase, they cry out, "Why do ye sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there; for the Lord our God hath put us to silence, and given us water of gall to drink, because we have sinned against the Lord." Jer. 8:14.

This shows that they realize the situation and the cause of the trouble that is now upon them. The prophet now tells what these people have been looking for in the past: "We looked for peace, but no good came; and for a time of health, and behold trouble!" Jer. 8:15. Yes, they have been told by the false teachers that the world was

growing better, and that the millenium would soon be ushered in, and that the world would soon be evangelized and converted to Christ, but they have learned the real truth when it was too late. They have learned that it is "a time of trouble, such as never was since there was a nation." They have been looking for health. Sanitariums have been built, hospitals erected, and great skill has been developed in surgery. Remedies without number have been provided, from the drug system, the magnetic healers, false Christs, and false prophets, and every device that could be invented by the wisdom of man has and is being developed for the relief of suffering humanity; but lo, disease is on the increase in every country and among every class, and when probation closes, one of the four sore judgments mentioned in Revelation 16, called the seven last plagues, will be realized in all its enormity and loathesomeness. Then they will see that their health resorts and all their efforts with their skilled physicians are but failures.

The prophet continues: "The snorting of his horses was heard from Dan; the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. For behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the Lord. When I would comfort myself against sorrow, my heart is faint in me. Behold the voice of the cry of the daughter of My people because of them that dwell in a far country: Is not the Lord in Zion? is not her king in her? Why have they provoked Me to anger with their graven images, and with strange vanities?" Jer. 8:16-19.

The same trouble from the north is again referred to, with the addition of pestilence and the noisome beasts, as is shown in verse 17. The excessive heat, mentioned in Rev. 16:8, during these plagues will produce madness in

all the animal creation, and, no doubt, the domestic animals will be stricken with madness, and, like it was with Israel in the wilderness, God will send serpents and cockatrices among them, which shall not be charmed. When the people realize the situation, the lamentable cry comes up in their heart-broken voices: "The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of My people am I hurt; I am black; astonishment hath taken hold on Me. Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of My people recovered?" Jer. 8:20-22.

No, there is no balm in Gilead. There is no physician there. Probation has closed; the harvest of the Lord's people is now gathered. The summer of salvation is now passed; the high priest has left His mediatorial seat; the decree is passed, "He that is holy, let him be holy still;" "and he which is filthy, let him be filthy still."

Of the responsibility for the failure of many to heed the warnings of mercy, the prophet speaks thus: "For the pastors are become brutish, and have not sought the Lord; therefore they shall not prosper, and their flocks shall be scattered. Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons." Jer. 10:22, 23.

"Say unto the king and to the queen, Humble yourselves, sit down; for your principalities shall come down, even the crown of your glory. The cities of the south shall be shut up, and none shall open them; Judah shall be carried away captive all of it, it shall be wholly carried away captive. Lift up your eyes, and behold them that come from the north; where is the flock that was given thee, thy beautiful flock? What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee; shall not sorrows take thee, as a woman in

travail? And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13:18-23.

The northern power is here again introduced, and, as before stated, it is a connected story, and the principal thought in that story is unbroken. The question is now asked by the Lord: "Where is the flock that was given thee, thy beautiful flock? What wilt thou say when he shall punish thee?" Christendom to-day is as beautiful a flock in many respects as ever was gathered by any shepherd. They have enjoyed many privileges; much light has been given them, as they are living in an age when knowledge will be increased, but this light has not been appreciated. Her shepherds have turned away their ears from the truth. The church has gone after the world, and as a result the judgments have followed.

The prophet then calls attention to the attitude the church has held toward the heathen power. They have taught them to be captains over them, and now the heathen have taken advantage of these modern inventions, and, as a result, sorrow takes hold of Christendom as a woman in travail. Again attention is called to the cause of all this, and their condition spiritually has been as difficult to change as it would be to change an Ethiopian's skin or the leopard's spots.

Jeremiah 14 introduces another of the judgments that will be manifested at the same time: "The word of the Lord that came to Jeremiah concerning the dearth. Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters; they came to the pits, and found no water; they returned

with their vessels empty; they were ashamed and confounded, and covered their heads. Because the ground is chapped, for there was no rain in the earth, the plowmen were ashamed, they covered their heads. Yea, the hind also calved in the field, and forsook it, because there was no grass. And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass. O Lord, though our iniquities testify against us, do Thou it for Thy name's sake; for our backslidings are many; we have sinned against Thee." Jer. 14:1-7.

Troubles never come singly. In the days of Ahab, king of Israel, when the great apostasy reigned, the famine and the pestilence were within and the sword was without for the long period of three years and six months in the land of Israel. So now, in the time of trouble, the waters are dried up; the little ones go with their vessels to the pits and fountains, but they return empty. They were ashamed and confounded, and covered their heads. The ground is chapped, and there is no rain in the earth. The plowmen were ashamed, and covered their heads. The grass is taken from the animals, and distress is abroad in the land.

The prophet Joel speaks of the drouth thus: "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate." Joel 1:15-18.

The prophet Amos describes the situation concerning the drouth in this manner: "And also I have withholden the rain from you, when there were yet three months to

the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city; one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied; yet have ye not returned unto Me, saith the Lord." Amos 4:7, 8.

This reveals a terrible condition, yet why is all this? Returning to the fourteenth chapter of Jeremiah, we read: "Thus saith the Lord unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them; He will now remember their iniquity, and visit their sins. Then said the Lord unto me, Pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence. Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophesy lies in My name; I sent them not, neither have I commanded them, neither spake unto them; they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart. Therefore thus saith the Lord concerning the prophets that prophesy in My name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters; for I will pour their wickedness upon them." Verses 10-16.

Who is responsible for these things? We answer, Israel themselves. The prophets have said, "Peace, peace,"

to the people, and the people loved to have it so. The prophets have prophesied lies, hence they must reap the fruit. It is true in this matter as in anything else that "whatsoever a man soweth, that shall he also reap." The situation is beyond comprehension.

"If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not." Jer. 14:18.

"Then said the Lord unto me, Though Moses and Samuel stood before Me, yet My mind could not be toward this people; cast them out of My sight, and let them go forth. And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. And I will appoint over them four kinds, saith the Lord: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy." Jer. 15:1-3.

Thus we close the testimony from the first sixteen chapters of the prophecy of Jeremiah, but it is far from being all that this prophecy says upon this subject, for the more we study these wonderful prophecies, the more we see of their application to the last days. The preparatory work to be done by the faithful people of God must now be pushed with rapidity, for all those who love the Lord must be gathered out of these countries and faithfully warned of the situation, that they may be ready to leave at any time, like Israel left Egypt when God's judgments were in the land. "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the

seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Jer. 23:7, 8.

These nations may think they will not drink of this bitter cup, but the Lord says they shall certainly drink. There will be a power behind these nations and circumstances surrounding them that no power on earth can withstand. The prophet Jeremiah, after speaking of the destruction of ancient Babylon, says: "And I will bring upon that land all My words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also; and I will recompense them according to their deeds, and according to the works of their own hands. For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at My hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me; to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and

all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by My name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts." Jer. 25:13-29.

This scripture includes every nation on the face of the earth. The Lord says: If they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by My name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts."

The city here referred to, and designated as Jerusalem, includes all the professed people of God, and, in addition to this, the other kingdoms of the world shall not go unpunished. The spirits of devils have gone out. Man serves one of two masters. He can not guide his own steps. The great controversy between Christ and Satan is soon to close. Satan is marshaling his forces, and he is working hard, knowing he has but a short time, and the great question is soon to be settled between Christ and Satan as to the rulership of the world, and every soul in the world is enlisted under one or the other of these leaders. The prophet Ezekiel speaks thus:—

"Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee; they shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks; and ye shall know that I am the Lord. For thus saith the Lord God; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel; behold, therefore I will stretch out Mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries; I will destroy thee; and thou shalt know that I am the Lord." Eze. 25:4-7.

This language is very explicit: "I will deliver thee to the men of the East." Verse 7 says, I "will deliver thee for a spoil to the heathen." This is only in harmony with the other scriptures produced, and shows that, while Russia is the northern power, she controls the men of the East, who are the heathen nations here referred to. As these nations come from the East, the Lord's people, and those who are in the light, will be expecting just such things, hence they proclaim a fast, as described by the prophet Joel:—

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God? Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people, Behold, I will send you corn,

and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen; but I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savor shall come up, because he hath done great things. Fear not, O land; be glad and rejoice; for the Lord will do great things. Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring; for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God; for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:15-23.

We would call the attention of the thoughtful as they read this scripture to the especial force that is given a quotation when placed in the position for which it was written. The subject here is the northern army as they make their approach. The true people of God know the trying hour has come, the hour spoken of as the hour of temptation that shall come on all the world, to try them. They make all necessary preparation by fasting and prayer, and cry to the Lord thus, "Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God?" Those opposed to them are saying, "Where is their God?" The Lord now has pity upon His remnant, and says, "I will no more make you a reproach among the heathen; but I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savor shall come up,

because he hath done great things." The locations here given, both of the army and regarding their face and the position of their backs, show from whence they come. The prophet Ezekiel said He would turn them back, and leave but a sixth part of them; hence they start to their own desolate land a defeated people. It is true they have caused great destruction in Christendom, but the Lord said they should not go unpunished.

The prophet Zechariah calls our attention to the great battle of Armageddon, as follows:—

"The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness; and I will open Mine eyes upon the house of Judah, and will smite every horse of the people with blindness." Zech. 12:1-4.

Christ was a stone of stumbling and a rock of offense, so the Lord's professed people, designated here as Jerusalem, will be a burdensome stone and a bone of contention to all men of the East. The prophet Ezekiel says that the sword of every man shall be against his brother. The Lord will fight in the battle of Armageddon, not as a man fights, but as described in verse 4. He says, "In that day, saith the Lord, I will smite every horse with astonishment [fear], and his rider with madness [insanity]; . . . and will smite every horse of the people with blindness." Imagine the situation. Every rider loses control of his

mind. Every horse is frightened and stricken with blindness, and every man's sword is against his brother.

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Zech. 14:1, 2.

When the Spirit of God is withdrawn from men, they know no bounds. Every passion is turned loose without restraint. We read in Revelation that they repented not, but cursed God because of the plagues. It is the Spirit of God that draws men to Himself, and when probation is closed, and the Spirit of God no longer strives with men, there is no repentance. So in this great closing conflict every vile thing ever cherished in the hearts of men will be manifested. This says half of the city shall be taken. Those followers of the beast and the false prophet that are not destroyed in the battle of Armageddon will be cast alive into the lake of fire. The Lord says He will fight with those nations as He fought in the days of battle, referring to such events as the slaughter of the Midianites and others. So here they are all turned to insanity and blindness and fear, and fight among themselves. The prophet Ezekiel says the Lord will, in addition to this, rain great hailstones upon them and fire. The plagues that shall overtake those that reject the truth will be most terrible.

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold

every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." Zech. 14:12-19.

The plagues will no doubt be visited upon the people according to the light they have enjoyed, the opportunity given them, and the responsibility of the position they hold. No doubt in that day the people will say to the false shepherd, "Had you done your duty, and faithfully warned us of these things, we might have escaped these terrible calamities." Hence the false shepherds will have the greater responsibility and the greater judgments to meet. This is shown by the prophet Jeremiah:—

"And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your

dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord. He hath forsaken his covert, as the lion; for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger." Jer. 25:33-38.

Some may question as to these prophecies having their fulfilment in this age of the world, but a careful comparison of statements in these chapters with statements in other books of the Bible where the prophet is known to be speaking of this age will clear that matter all up to the mind of the student. By reading the fourth, the sixth, the sixteenth, the twenty-fifth, and other chapters of Jeremiah, we can readily understand the application is to this age of the world. Persons unacquainted with the general subjects of the Bible are very liable to conclude that these things all had their application in the past. The Lord speaks in the Old Testament prophecies of minor local events that were to meet their fulfilment in their day. From those events the prophecy carries the mind of the reader forward, under the name of the same government, to the greatest of all events, in which the territory and inhabitants of all these countries mentioned must take part in the time of trouble. This will be more apparent as we proceed with the study.

The gathering of Israel is the burden of many scriptures, and with this is frequently coupled the responsibility of the false shepherds, who feed their flocks error instead of truth. Says the prophet: "Woe be unto the pastors that destroy and scatter the sheep of My pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed My people, Ye have scattered My flock,

and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of My flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." Jer. 23:1-4.

This scripture not only testifies to the gathering of Israel and of the judgments that shall fall upon the false pastors, but it locates the time of the application of the prophecy, for nobody can doubt that the bringing of God's people to their own land is an event of the last days. The following verses show this still more clearly: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Jer. 23:5-8.

The prophet Isaiah also likens this movement to the taking of Israel out of Egypt: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from

Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." "And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isa. 11:10-12, 16.

The righteous branch mentioned by the prophet Jeremiah and the root of Jesse mentioned by Isaiah both refer to Christ. Both prophets compare the final gathering of God's people to the work of leading Israel out of Egypt. The prophet Jeremiah mentions especially the leading of that people "out of the north country, and from all countries whither I had driven them." Thus this prophecy is clearly located as to time.

Touching the spiritual condition of apostate Israel, the prophet says: "The land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in My house have I found their wickedness, saith the Lord." "I have seen also in the prophets of Jerusalem a horrible thing: they commit adultery, and walk in lies; they strengthen also the hands of evil-doers, that none doth return from his wickedness; they are all of them unto Me as Sodom, and the inhabitants thereof as Gomorrah." Jer. 23:10, 11, 14.

The result of this is thus given by the prophet: "Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until He have executed, and till He have performed the thoughts of His heart; in the latter days ye shall consider it perfectly." Jer. 23:19, 20.

These judgments might have been stayed if the false teachers and the people had stood in the counsel of the Lord. "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their doings. Am I a God at hand, saith the Lord, and not a God afar off?" Jer. 23:21-23.

The remainder of this chapter continues to reveal the deceptive workings of the false teachers, as they pretend to have a great burden of the Lord. Their minds are greatly exercised, but it is not a burden to tell the people what the Lord hath spoken.

The thirtieth chapter of Jeremiah introduces a time of trouble thus: "For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands upon his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God, and David their king, whom I will raise up unto them." Jer. 30:5-9. We would refer the reader to a subsequent chapter, entitled "The Time of Jacob's Trouble."

Comforting words are now given to the remnant people: "Therefore fear thou not, O My servant Jacob, saith the Lord; neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with

thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished." Jer. 30:10, 11.

It is plainly stated that at this period a full end of all nations shall be made, but He will not make a full end of Israel. There will be a remnant saved, "and out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small." The resurrection is here referred to. "And ye shall be My people, and I will be your God. Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until He have done it, and until He have performed the intents of His heart; in the latter days ye shall consider it." Jer. 30:22-24. The last expression tells the time when these prophecies will be considered, namely, the latter day.

The thirty-first chapter is a continuation of the same subject. In verse 7 we read, "O Lord, save Thy people, the remnant of Israel." The prophet continues: "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is My first-born." Jer. 31:8, 9.

This story is continued by Jeremiah throughout the greater portion of his prophecies. Beginning with chapter 46, and continuing to the close of the book, we may say

is a summing up of the judgments as they shall fall upon the different nations of the earth, referred to under the names of the nations of ancient times. The reader will readily see that, while these nations are described under ancient names, the prophecies have their application in our day.

In the first verse of the forty-sixth chapter we are told that it is "the word of the Lord which came to Jeremiah the prophet against the Gentiles." In verses 5-12 we read: "Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back; for fear was round about, saith the Lord. Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates. Who is this that cometh up as a flood, whose waters are moved as the rivers? Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof. Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow. For this is the day of the Lord God of hosts, a day of vengeance, that He may avenge Him of His adversaries; and the sword shall devour, and it shall be satiate and made drunk with their blood; for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates. Go up into Gilead, and take balm, O virgin, the daughter of Egypt; in vain shalt thou use many medicines; for thou shalt not be cured. The nations have heard of thy shame, and thy cry hath filled the land; for the mighty man hath stumbled against the mighty, and they are fallen both together."

The admonition to the remnant people locates the time of this prophecy: "But fear not thou, O My servant Jacob, and be not dismayed, O Israel; for behold, I will save thee

from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Fear thou not, O Jacob My servant, saith the Lord; for I am with thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished." Jer. 46:27, 28.

Chapter 47 is introduced thus: "The word of the Lord that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza. Thus saith the Lord; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein; then the men shall cry, and all the inhabitants of the land shall howl." Verses 1, 2.

The Philistines are named in this prophecy, but the difficulty comes from the north, from the same place that it has come in all these judgments. The forty-eighth chapter is against Moab, but by reading the entire chapter with these thoughts in mind, we have no difficulty in making the application. The admonition is again given to the remnant people, as follows, "O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth." Verse 28. And, again, in the last verse of the chapter we read, "Yet will I bring again the captivity of Moab in the latter days, saith the Lord."

The forty-ninth chapter records the judgments against Amon and Edom: "I have heard a rumor from the Lord, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle. For lo, I will make thee small among the heathen, and despised among men. Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the

clefts of the rock, that holdest the height of the hill; though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof." "The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red Sea. Behold, He shall come up and fly as the eagle, and spread His wings over Bozrah; and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs." Verses 14-17, 21, 22.

In this chapter are also mentioned Damascus, Hazor, Kedar, the "men of the east," and so on, as among those upon whom the final judgments will fall. Then the prophet introduces a special country, thus: "Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil; and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the Lord." Jer. 49:31, 32.

A comparison between these verses and the thirty-eighth chapter of Ezekiel, and the eighteenth and nineteenth chapters of Isaiah, will show what country is here referred to. If the prophecy then applies to the latter days, as is stated in the last verses of the chapter, it must apply to North America. The chapter closes thus, "But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord."

The fiftieth chapter takes up the prophecy under the name of Babylon: "The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet. Declare ye among the nations, and publish, and set up a standard; publish, and conceal not; say, Babylon is taken, Bel is confounded, Merodach is broken in pieces;

her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein; they shall remove, they shall depart, both man and beast." Verses 1-3.

Notice that the danger again comes from the north. It matters not under what name the subject is introduced, the calamity is always from the north. As before stated, these names are used because the characteristics of those governments are again seen in the nations of to-day. This chapter, like all the rest, introduces the subject of the gathering of Israel out of these nations before their fall:—

"In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains; they have gone from mountain to hill, they have forgotten their resting-place. All that found them have devoured them; and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers. Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks. For, lo, I will raise, and cause to come up against Babylon, an assembly of great nations from the north country; and they shall set themselves in array against her; from thence she shall be taken; their arrows shall be as of a mighty expert man; none shall return in vain." Jer. 50:4-9.

This assembly of great nations against ancient Babylon has not taken place from the north country. This fleeing

from Babylon is mentioned by John in the eighteenth chapter of Revelation, where he says, "Come out of her, My people, that ye be not partakers of her sins." One division of the great city is shown in the seventeenth chapter to apply to the mother. So the prophet here mentions this fact: "Your mother shall be sore confounded; she that bare you shall be ashamed; behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert." Jer. 50:12.

Turning now to the remnant of Israel, when this prophecy applies, we read, "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Jer. 50:20. This verse shows that probation is closed at the time referred to, and that Israel's sins are blotted out, to be remembered against them no more forever.

The judgments of God upon Israel's enemies at this time, namely, upon all the wicked, are thus described: "A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women; a sword is upon her treasures; and they shall be robbed. A drought is upon her waters; and they shall be dried up; for it is the land of graven images, and they are mad upon their idols. Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein; and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah and the neighbor cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein. Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance; they are cruel, and will not show mercy; their voice shall roar like the sea, and

they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon." Jer. 50:37-42.

When Jerusalem was overthrown, in A. D. 70, by the Roman army, it was but a small calamity in comparison to that of the final destruction in the last days; and while ancient Babylon was overthrown by the Medes and Persians, the same figures are carried down, and represent spiritual Babylon and its judgments in the last days; but this time great nations from the coasts of the earth will be raised up, and the admonition is here given especially to the daughters of Babylon to flee out of her. John says, "Come out of her, My people." The last verse gives force to the foregoing conclusion: "At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations." Jer. 50:46. The divine counsel is: "Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; He will render unto her a recompense. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed; howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed; forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies." Jer. 51:6-9.

Babylon could have been healed, but she would not listen to the warning voice; and now, says the prophet, "Forsake her." "Babylon hath been a golden cup;" she has had many opportunities; but she has filled that cup with her false doctrines, and has made all nations to drink of her errors. The call is here repeated, Flee out of her, "and deliver every man his soul." "The nations have drunken of her wine; therefore the nations are mad."

The apostle John says, "The nations were angry." Clearly it is a time of universal war. "Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion." Jer. 51:27, 28.

"Then the heaven and the earth, and all that is therein, shall sing for Babylon; for the spoilers shall come unto her from the north, saith the Lord. As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth. Ye that have escaped the sword, go away, stand not still; remember the Lord afar off, and let Jerusalem come into your mind." Jer. 51:48-50.

The prophet now closes his book with language very similar to that of the prophet John concerning spiritual Babylon, as mentioned in the eighteenth chapter of Revelation: "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Rev. 18:20, 21.

Says Jeremiah: "And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates; and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her; and they shall be weary. Thus far are the words of Jeremiah." Jer. 51:63, 64.

Thus ends a brief comment on the book of Jeremiah. Ezekiel is just as explicit in his prophecies as they apply to the last days. The first nine chapters of Ezekiel contain an unbroken line of thought. The last of Jeremiah's

prophecies bear nearly the same date as the first of those of Ezekiel. Ezekiel introduces his prophecies thus: "And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire." Eze. 1:4.

The creatures shown Ezekiel in this vision are very similar to those shown John in the fourth chapter of Revelation. Ezekiel, the same as Jeremiah and Isaiah, prophesy of modern nations under the names of ancient nations. This is very clearly brought out in the thirtieth, thirty-first, and thirty-second chapters. We read:—

"The word of the Lord came again unto me, saying, Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day! For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen. And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword." Eze. 30:1-5.

Here we have Egypt, Ethiopia, Lybia, and all the mingled people. "It shall be the time of the heathen." Now, while other nations may control this territory in modern times, nevertheless it is a prophecy applicable to the last days, as will be shown by further consideration. "And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted." Jer. 30:7.

Chapter 31 speaking of Pharaoh, king of Egypt, says: "I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him; I have driven him out for his wickedness. And strangers, the

terrible of the nations, have cut him off, and have left him; upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches; to the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water; for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit." Eze. 31:11-14.

The student will readily see that the great destruction of the last day, mentioned in other places, is here referred to, thus showing clearly that the vision of the prophet was carried from the local event forward to the final destruction of that nation. Verses 16, 17 say: "I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him, unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen."

Turning now to chapter 32, we read: "Thus saith the Lord God; I will therefore spread out My net over thee with a company of many people; and they shall bring thee up in My net. Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall

be full of thee. And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God. I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known. Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish My sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall." Verses 3-10.

The prophet next introduces other nations, which will meet their doom at the same time: "Asshur is there and all her company; his graves are about him; all of them slain, fallen by the sword." "There is Elam and all her multitude round about her grave; all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit." "There is Meshech, Tubal, and all her multitude; her graves are round about him; all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living." "There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword; they shall lie with the uncircumcised, and with them that go down to the pit. There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit." Eze. 32:22, 24, 26, 29, 30.

These scriptures enumerate the principal nations of the earth in the days of Ezekiel, and represent the final destruction that will come upon all those countries in the "time of

trouble, such as never was since there was a nation," mentioned by the prophet Daniel.

The thirty-third chapter of Ezekiel contains a solemn charge to the true prophets in the last days. This charge is elsewhere quoted in full, but we will quote a portion of it here again: "Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman; if, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul." Verses 2-5.

This is just as much of a specific charge to the watchmen in the last days as was the commission of Christ to all the ministry when He said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28:19, 20.

This commission is general in its application to every age, while the charge in Ezekiel was written for a special age and specific occasion.

The thought of the last four chapters noticed is continued in the book of Ezekiel to the fortieth chapter. As before stated, the first ten chapters of the book also refer to the same subject. The ninth chapter introduces the preparatory work to be done by the Lord's servants and the judgments as they follow in quick succession. The prophet says:—

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near,

even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side; and they went in, and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon He was, to the threshold of the house. And He called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof. And to the others He said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house. And He said unto them, Defile the house, and fill the courts with the slain; go ye forth. And they went forth, and slew in the city. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt Thou destroy all the residue of Israel in Thy pouring out of Thy fury upon Jerusalem? Then said He unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness; for they say, The Lord hath forsaken the earth, and the Lord seeth not." Eze. 9:1-9.

The work introduced in this scripture is the same as that brought to view in the seventh chapter of Revelation. In Revelation the winds of destruction are being held until the servants of God are sealed in their foreheads. There it is represented as an angel ascending out of the east, and having the seal of the living God. Before Israel left Egypt,

all the homes were marked by the blood of a lamb, so that, when the destroying angel passed through Egypt, the first-born of all in the houses of the Israelites were spared. So now, before the great time of trouble arrives, God has a message of mercy to the inhabitants of the earth, and it is a good thing to know that while probation lasts God's mercy will have those faithfully warned who are in danger. The four winds mentioned in Revelation are spoken of by the prophet Ezekiel as the four sore judgments. The prophetic law of curses, written in a book by Moses, and placed in the side of the ark as a witness to Israel, contained four principal judgments. They are referred to by the prophet Ezekiel in these words:—

"The word of the Lord came again to me, saying, Son of man, when the land sinneth against Me by trespassing grievously, then will I stretch out Mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it; though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God. If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts; though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it; though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into that land, and pour out My fury upon it in blood, to cut off from it man and beast; though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. For thus saith the Lord

God; How much more when I send My four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?" Eze. 14:12-21.

Chapter 13 brings to view the deceptive workings of the false prophets in the last days, as commented on under that head; and as in other places the judgments are the next thing to follow. But there is an encouraging statement added to this by the prophet: "Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters; behold, they shall come forth unto you, and ye shall see their way and their doings; and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it." Eze. 14:22.

In all these prophecies the reader will notice that there is a remnant who are gathered out, and who will escape the judgments that are coming upon the earth. The prophet Isaiah does not dwell so much in his prophecies upon the gathering of the nations to Armageddon as upon the gathering of Israel into their own land. The great portion of his prophecies is upon the subject of the message that is to prepare the world for the event and save the Lord's people from the great calamity. Were we to quote all the scriptures relating to the judgments of God which are pronounced against the world in the last days, it would probably weary the reader. We feel that we have given sufficient evidence to all believers of the inspired Word that all these things will come. In the closing up of the chapters on "The Seven Trumpets," "The Seven Seals," and "The Seven Churches," we left the last and closing events in these prophecies for further consideration. We shall now try to group together as briefly as possible the several movements seen in this generation, and already fulfilled in our day, and what we may expect in a few moments, as it were, in the future.



CHAPTER XI.

TWO REMARKABLE WARS OF RECENT DATE.

The first is the Spanish-American war, of 1897-1898; the second, the Russo-Japanese war of 1904-1905. It requires but a little thought to see that these two great national struggles were overruled by a great providence; thus completing another step in the preparation for the final struggle. This is easily seen, both in the signal victories of these wars; and in the positions in which the nations, who were engaged in the struggle, were left.

Prior to the Spanish-American war, the United States, unlike the leading nations of Europe, was possessor of its own home territory only. But this war gave her possessions and territory, which in turn gave her standing as a world power. Her ownership of the Philippines, the annexation of the Hawaiian group, make America an active nation in the affairs of the Pacific ocean. Puerto Rico, and the Panama Canal make her equally interested in the affairs of the Atlantic ocean.

The world has read of the signal victories gained by the American fleet at Manila Bay and off the coasts of Cuba. All acknowledged that such victories have not been gained since the days of Israel when God fought for his people. These victories, we hold, were nothing short of miraculous; and the design of Providence was to bring Protestant America where she should stand in the fulfillment of prophecy dur-

ing the closing struggles of the world. It was the Spanish-American war that prepared the way for America's final struggle in defense of her own territory and the waters of the Pacific.

The Russo-Japanese war is no less significant to the student of the sacred writings, than is the Spanish-American war. The latter prepared the way for America, the former the way for Russia, in their new relations with the East.

Prior to the Russo-Japanese war the nations of the East were obsolete so far as the knowledge of the general public was concerned. Japan has been connected with Western Civilization but little more than fifty years, although it is nearly the oldest empire in the world. It is called Dai Niphon, the land of the Rising Sun, being situated in the Far East. Its population is forty-six millions.

In 1904 when she declared war on the Colossus of the North, but few indeed, thought that such a victory would follow her effort. These victories have placed Japan in the East, just where the Spanish-American war placed the United States in the West, namely one of the great world powers. In 1902 the writer published a book, "The Inspired History of the Nations," in which the position was taken, that the time would come when the yellow races of the East would be a menace to the West, or in other words the dangers of the Yellow Peril. At that time we received many letters scoffing at the idea of the yellow races ever becoming a menace to the West. Since the war between Russia and Japan the letters have ceased. This war demonstrated to the Western world, the power that was slumbering in the Eastern Nations; it is true her navy is not yet so large as that of some other nations, but that does not always count neither does it prove it may always be the smallest. Let China and India make the advance in the few years before us, that Japan has made in the few

years past, and then where could there be found those who would care to encounter them, either on land or sea?

We here give from *Collier's Book* on the Russo-Japanese war an account of the Mukden battle. This will be sufficient to show the skill and bravery of the Japanese army in time of war:

"*The Battle of Mukden.*—Judged by the number of men engaged, the vast extent of the battlefield, and the losses, the battle of Mukden was the greatest of modern times, if not of all history. Even the tremendous duel at Liao-Yang, which was on a larger scale than any modern battle that had preceded it, pales before this nineteen days' struggle. Between 750,000 and 800,000 men were engaged, of which about 361,000 were Russian and at least 400,000 Japanese. When the nineteen days' struggle began, both sides faced each other in the valley of the Sha River, the Russian lines stretching back upon tiers of defenses, backed up with over 1,300 guns and forming south of Mukden a barrier which foreign experts pronounced impregnable.

"From east to west the five Japanese armies were assigned under the following commanders: Kawamura, Kuroki, Nodzu, Oku, and Nogi. Field-marshal Oyama's plan was for these five armies to form a crescent nearly one hundred miles in length, the cusps of which would gradually draw together, the western cusp being finally thrown forward so as to form a closed curve with the eastern. The plan thus outlined worked with perfect success. Kawamura, in the eastern sector, began the attack first on February 22, driving the Russians back toward Tita. For over a fortnight the fiercest sort of fighting continued in this part of the field, in the midst of zero weather and almost continuous snowstorms. It ended with the Russians driven across the Hun River and the right horn of the crescent having reached its final position opposite Mukden. Meanwhile, Kuroki broke through the formidable works which guarded the road to the Hun River from Pensihu, and

arrived on March 5 in line with the general advance. Nodzu, to the left of Kuroki, drove the enemy from his last outworks south of the Sha River, and on March 6 paused to await the other turning attacks on east and west. Oku, between the Sha and Hun rivers, rolled back the enemy's line until its superior numbers and strong entrenchments near Patishu, about ten miles from Mukden, forced him to await the final turning movement of Nogi's men on the extreme west. These men of Nogi's were Port Arthur's veterans, who looked upon this work as a mere picnic. On March 1 they reached Sinmintun, thirty-three miles west of Mukden, where they wheeled to the right. They carried position after position, assisted Oku's attacks against the enemy's position southwest of Mukden, swinging eastward in an arch-shaped line with a front of fifteen miles.

"On March 5 Kuropatkin concentrated his army along the west to drive the victor of Port Arthur back. He ordered General Gerngoos to fall on Nogi's center on the Sinmintun road leading to Tashichao. The attempt was a disastrous failure. Kuropatkin saw that his entire right wing would be crushed by Oku's and Nogi's 'iron brigades,' and despite the pleading of General Kaulbars, commander of the Second Army, that he be permitted to lead another attack on Nogi, and of General Rennenkampf that he be allowed to hold his strong positions, the commander-in-chief, on March 7, ordered a general retreat. All along the hundred-mile line the Japanese closed in. The whole stupendous structure of the defense fell to pieces in an instant. The Russians poured northward toward Tieling almost in a rout. On March 9 the Japanese, pushing forward to the Hun River, opposite Chiu-chan, found a place where the ice was intact, and crossed with little opposition. They pushed forward west by north, and on the morning of the 10th began shelling the retreating Russians. The Japanese army occupied Mukden on the same day, and two days later the main body of the Russian army arrived at Tieling.

"The Russians left more than 30,000 dead on the field, lost 50,000 prisoners, and had over 100,000 wounded. The total Japanese casualties, as reported by Oyama, were 50,000."

We now feel that sufficient has been said to set the position of the Yellow Peril before the reader in the clearest possible manner as viewed from the standpoint of the men of the world. Now, what do the inspired writers say of it? Is what they say in harmony with the question as viewed by the present outlook of the world?

From this forward we will largely confine ourselves to the Bible as our guide, believing it to be absolutely correct. Not only is it able to tell us such things will come to pass, but it will go further and tell us what the outcome will be.

THE GENTILE CHURC



EZE. 16:8.

AMORITE BABY EZE. 16:1



JEZREEL

HOS. 1:3 : 5:11.



LORUHAMAH HOS. 1:6.

JUDAH, HOS. 5:10.
GREEK CHURCH, REV. 16:19; 17:3; 6:18.
FIRST DAY, HOS. 6:1,2.
ASSYRIA; EAST EMP. OF ROME. ISA. 27:13.
DAMASCUS, ISA. 17.
AMMONITE, EZE. 25:1.
ELAM, JER. 49:39.

ISRAEL, HOS. 7:1; 10. AMO. 2:
ROMAN CHURCH, REV. 16:19. 17:
SECOND DAY, HOS. 6:2.
WESTERN EMP. OF ROME, REV.
TYRUS, EZE. 26:27,28.
MOABITE, JER. 48:47.
EDOM, - DAN. 11:41.



EZE. 19:2.



EZE. 19:3.

AHOLAH



EZE. 2:3,4.



REV 12:3.



REV 13:1.









1ST



2 ND



3RD



4TH



5TH

EPHESUS A.D. 34 TO

SMYRNA A.D. 100 TO

PERGAMOS A.D. 323 TO

THYATIRA A.D. 538 T

SA

A

URCH IN PROPHECY.



HOS.1:2.

MOTHER  BABYLON, REV.17:5.

LOAMMI  HOS.1:9.

:10. AMO.2:6-8.
EV.16:19. 17:3;6:18.
s.6:2.
F ROME, REV.13:1,2.
:27,28.
18:47.
11:41.

19:3.

13:1.

EPHRAIM, HOS.5:9,10.
PROTESTANTISM, REV16:19;17:3;6:18.
THIRD DAY, HOS.6:1,2.
UNITED STATES, EGYPT. ISA.27:13.
GAZA, ZEP.2:4.
PHILISTINE, ISA.11:14.
EDOM, AMOS. 1:11.

 EZE.19:5.

AHOLIBAH  EZE.23:4.

 REV.13:11.







5TH



6TH



7TH

TIRA SARDIS PHILADELPHIA LAODICEANS

538 T AD.1798 TO A.D.1833 TO A.D.1844 TO THE END



CHAPTER XII.

A VERSE COMMENTARY ON THE BOOK OF HOSEA.

The Three Divisions of Christendom.

CHAPTER I.

Verses 1-2: "The word of the Lord that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord."

Hosea wrote 785 B. C. Joash was at that time king of Israel. Uzziah was king of Judah. There were two other prophets contemporary with Hosea, namely, Isaiah and Amos. The spiritual condition of Judah and Israel during the time when these prophecies were written was very low, and had been for over one hundred years. The house of Israel never had a good king. Under the reign of Jeroboam, the first king, Israel adopted Baal worship, and in the history of the wicked kings that followed, Israel is said to have sinned according to the sins of Jeroboam the son of Nebat. The record of the house of Judah was but little better.

Verses 3-5: "So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel."

In order to explain the spiritual conditions of these divisions, the Lord told the prophet to take the kind of a woman herein described to be his wife. Not that he married such a woman really; but the lesson teaches this: a woman is used to symbolize the church. The spiritual condition of the church is designated by the character of the woman. This woman became the mother of three children; the first one here named is called Jezreel. These three children are literally explained in Chapter 5, Verse 5, to represent the houses of Judah and Israel, and the division of Ephraim. In the first and fifth chapters we have the foundation principles of the book of Hosea placed before us. Verse 4 of Chapter 1 especially calls our attention to the house of Israel in the days of Ahab and Jehu, kings of Israel. Jezreel was the city where the palace of the king was located. The history of Jezreel is one of the darkest records ever penned by the inspired writers. The most vile and bitter persecution upon the true people of God that was ever recorded in ancient history took place in Jezreel. During the reign of Ahab there was an effort made to slay all the prophets of God who would not follow the house of Israel in their refusal to go to Jerusalem to worship. This persecution extended until Elijah thought he was the only one left. Nevertheless, there were seven thousand in the territory of the ten tribes that had not bowed the knee to Baal. Jezebel, the wife of Ahab, was the most wicked and cruel woman of whom we have any record in Israel. She conspired against Naboth, employed sons of Belial to swear falsely against him and had him stoned to death that Ahab might possess his

vineyard. It is largely this period of history that the Apostle Paul describes thus: "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented."

The spirit of persecution is ever manifested by those who apostatize from God, as did the ten tribes. The time was drawing near, as expressed by the prophet Hosea, when God would avenge the blood of Jezreel upon the whole house of Jehu (Israel). They were taken captive by the king of Assyria 721 B. C., after the kingdom had continued two hundred and fifty-seven years.

Who, then, does this child Jezreel represent? As before stated, the three children represent Judah, Israel and Ephraim. The blood shed in Jezreel was the blood of those who stood loyal to God and to Judah and the worship at Jerusalem. Hence, the house of Judah is here represented by Jezreel, as will appear more clearly later.

Verses 6-7: "And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."

Nothing can be more plainly stated than that Lo-ruhamah stands for the house of Israel. The name itself is significant, as explained in Chapter 2, Verse 1; see marginal reading where Lo-ruhamah signifies, "not my people"; while Ruhamah is "my people." Thus we see that the house of Israel was simply an apostasy from the house of Judah. Verse 7 teaches that Jezreel stands for the house of Judah.

Verses 8-9: "Now when she had weaned Lo-ruhamah, she conceived, and bare a son. Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God."

Lo-ammi, the third child, stands for the third division, which was the division of Ephraim. Jeroboam was an Ephraimite. In the division there were three places of worship: one at Jerusalem for the tribes of Judah, Benjamin and the half tribe of Joseph, which was Manasseh. Another point of worship was in the tribe of Dan, where nine tribes belonged. The third place was at Bethel, which was in the other half tribe of Joseph, which was Ephraim. The third child stands for this third division, that of Ephraim, as explained in Chapter 5, Verse 5.

Verses 10-11: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

Verses 10 and 11 contain the summing up of the first chapter of Hosea's prophecy; namely, the final ending of the three divisions under consideration; and especially do they point to the time when the blood of Jezreel will be avenged. These verses teach that when this time comes they will appoint themselves one head who shall be king over them all. Then they are to exist as one house, that of Judah. Now the prophet Ezekiel tells definitely when this time will come. "The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith

the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Eze. 37:15-22.

In this scripture we see the perfect harmony between the writings of Ezekiel and Hosea. The first part of the thirty-seventh chapter of Ezekiel brings to view the resurrection. Then the prophet introduces the prophecy of the two sticks: In brief but comprehensive language he explains the prophecy of the two sticks as applying to the division of the church which we have been considering. He also explains that the king who shall rule over them is Christ. Thus we have another proof as to the length of time the prophecy of Hosea covers, namely, to the end of the world. The seventh chapter of Revelation contains a record of the gathering of the remnant of the twelve tribes of Israel prior to the second coming of Christ. In this special company of one hundred and forty-four thousand the twelve tribes are named, but in the enumeration Dan and Ephraim are left out; Joseph and Levi being substituted. In the ancient enumeration the allotment of the tribe of Joseph was given to Ephraim and Manasseh, his sons. Levi's inheritance was the tithe from the other eleven tribes. Dan and Ephraim are left out in Rev. 7 because those two tribes led in the apostasy in the days of Jeroboam; and have ever been representatives of the House of Israel and the division of Ephraim. But in the gathered

remnant there is found a complete reformation and Dan and Ephraim are left out. There is one more point that should be made clear in this first chapter of Hosea, namely, the time and people to whom this prophecy is especially applied. The apostle Paul says: "Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." Rom. 9:24-26.

The word Osee in the Greek is Hosea in the Hebrew; the same as Isaiah in the Hebrew is Esaias in the Greek, or New Testament. The Old Testament was written in Hebrew; the New Testament in Greek. It is easy to see that Paul applies the prophecy of Hosea to the Gentiles this side of the crucifixion. The divisions of the Gentile Church, in their development, have proven that the three children of this woman of Hosea 1, meet their antitype in Gentile history. The Greek language was the prevailing language in the days of the apostles; for that reason the New Testament was written in Greek. The writers were all Hebrews; but their labors were to extend to the Gentiles. For that reason they wrote in the Greek language. The first three centuries developed an organization of Greek Gentiles, known later as the Eastern Church, which numbers at the present time one hundred and forty millions of persons. The second division, that of the Roman or Latin Gentiles, was largely developed as a national church during the reign of Constantine, and fully established in the western empire of Rome in 538 A. D. Its present adherents number two hundred and thirty millions. The third division of the Gentile Church, known as Protestantism, began its development in the sixteenth century; at the present time numbering about one hundred and sixty millions, with its home and territory largely in America. These three divisions correspond

to the three children of Hosea's wife, Jezreel, Lo-ruhamah, and Lo-ammi. The spiritual names of these divisions are Judah, Israel, and Ephraim. Now if these principles are remembered, there will be no difficulty in reading and understanding the remaining chapters of the book of Hosea. This is true not only of Hosea, but of all the Old Testament prophets.

Whenever we read of the house of Judah in any of the prophetic writings which have their application this side of the crucifixion, it means the Eastern, or Greek, division of the church.

The house of Israel means the Roman, or Latin, division and Ephraim the Protestant division. The territory of the Greek is the Eastern Empire of Rome, with Constantinople as its head; the Latin or Roman is the Western Empire of Rome, with the city of Rome as its capital. The territory of the third is America. These three divisions of territory are symbolized by the Dragon, the Beast and the False Prophet. These principles are a key to the whole prophetic field, revealing the gathering of the nations to the great national struggles of the last days.

Without an understanding of these principles it is useless and a waste of time to try to teach or understand the major portion of the Old Testament prophecies. With an understanding of these principles the vital questions pertaining to our day are made plain. Especially is this true concerning the movements of nations and Armageddon. This fact is demonstrated in all the writings of the prophets on what we term the "Eastern Question."

The question may arise why two of these children were males and one a female? By examining the Scriptures cited (Eze. 37:15-20) you will see that Ephraim and Judah are the ones to whom are committed the rulership. Ephraim was the ruler of the house of Israel; Judah of the house of Judah. This is God's order, as males are selected as civil rulers and

civil rulership was never entrusted to Israel. Roman Catholicism, in its history, was a usurper of power. Its was a false theocracy, never was entitled to the civil rulership. It is Ephraim and not Catholicism that makes the image to the beast. Some fear Roman Catholicism will again rule. They would better fear and watch the development of Protestantism.

With the above comments on Chapter 1, we are now prepared to study the book of Hosea.

THE EARLY APOSTASY.

Hosea II.

Verses 1-10: "Say ye unto your brethren, Ammi; and to your sisters, Ruhamah. Plead with your mother, plead; for she is not my wife, neither am I her husband: let her therefore put away her whoredom, out of her sight, and her adulteries from between her breasts; Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. And I will not have mercy upon her children; for they be the children of whoredoms. For their mother hath played the harlot: she that conceived them hath done shamefully; for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink. Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my

flax given to cover her nakedness. And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand."

The mother in this prophecy is a symbol of the whole church in all its divisions. The children each represent a division. In Chapters 2, 3 and 4 the entire history of the Gentile Church is portrayed under the title of the mother. In this prediction we have an important fact, namely, the general apostasy that was permitted to come into the Gentile churches and continue throughout their entire history. This fact God desires his people to understand; for he appeals to his true people under the name of Ammi and Ruhamah (Lo- being left off the names, that signifying the apostate ones). God desires his children to study the history of the church as a whole; and also its divisions, for neither is exclusively his church, Ammi and Ruhama being made up of the perfect individuals in all the churches.

"Plead with your mother, plead; for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight." The above is a truth that God would have every true child of his know, namely, that the whole Gentile system, as it exists today, is the fruit of an apostasy from God. There is not a legitimate scriptural organization among them that could rightly be called the whole Church of Jesus Christ. Protestantism in its early history endeavored to throw off the shackles of heathen doctrines, which had earlier entered the two older divisions of the church; but today Protestantism has compromised the truth, retained false doctrines, and its denominations federated with each other till there is but little difference between her and her ancestors, Roman and Greek Catholicism. The message that God would now have given is to inform the people of these facts and to warn the true followers of Christ to come out from these denominations by renouncing all false doctrines held by them.

The apostate churches are symbolized in the seventeenth chapter of Revelation by a woman with a name written upon her forehead: "Mystery Babylon the Great, the Mother of Harlots." The literal explanation given of this woman is, that she is "that great city that reigneth over the kings of the earth." The prophet also says that the city "was divided into three parts."

The nationality of the woman described in the sixteenth chapter of Ezekiel was that "her father was an Amorite and her mother an Hittite." She is described as the mother of three daughters. This is another proof that these three divisions apply to the Gentiles this side of Christ. The church before Christ was symbolized by Jewish women, as Sarah (Gal. 4) and Rachel (Jer. 31).

Verses 11-13: "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them. And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the Lord."

The above enumeration contains some of the things the Gentiles adopted in their apostasy. Since the days of Noah the Gentile has always been an idolater. All the historical facts show that he has been a worshiper of Baal, which was the worship of the planets. We read this in the Egyptian and Assyrian histories. This system had certain days set apart, as dedicated to the various planets. The first day of the week was dedicated to the sun; second day of the week to the moon; seventh day to the planet Saturn, etc. It is from this system that we received our modern names of the days of the week. When the early Apostolic Church departed from Christ they adopted their old customs referred to in this Scrip-

ture, and not any sabbath or ordinance established by the Lord, as some have taught. If any one wishes, they may easily find out that the keeping of Sunday, the first day of the week, in the place of the Sabbath, the seventh day of the week, is a custom given us from the heathen, who named the first day of the week Sunday. They can also find that Christmas, Good Friday, Ash Wednesday, Easter Sunday, Lent, and many other days have their origin in heathen worship. That is not all; the immortality of the soul, the conscious state of the dead, prayers for the dead, eternal torment by fire, purgatory, the burning of candles in temples, saint worship, indulgences, sprinkling for baptism, human pre-eminence, and scores of superstitious ideas, all have their origin in heathen worship now adopted by spiritual Babylon.

Isaiah, the prophet who wrote of this same thing, speaks thus: "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them." Isaiah 1:9-14.

This Scripture says, "your appointed feasts my soul hateth." Let not any one think for a moment they can substitute something to take the place of what God says. Any individual whose attention is called to an error which he is practicing in the place of the truth of God, need not think he will

escape the responsibility of changing his practice. If he fails to change his prayer will be an abomination, says the inspired writer; and "when he calls I will not hear," saith the Lord. This condition of Christendom at the present time may seem of small import, but God does not look at it so. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isaiah 24:5-6.

Substituting tradition in the place of the commandments of God caused the downfall of the Jewish nation in its three divisions, Judah, Israel, and Ephraim, before Christ. The same thing is soon to be repeated in the three divisions of Gentile Christendom. The spiritual condition of Christendom is what brings the Yellow Peril of heathendom upon professed Christendom.

Verses 14:23: "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt

know the Lord. And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."

There is ever an encouragement for the true child of God. Notwithstanding the great apostasy of Christendom there have ever been those who have loved righteousness and hated iniquity. When God makes up His jewels, and gathers His people into the Church triumphant, there will be found those who, from every organization and from every age of the world, have lived for God and His truth according to the best light they had. It is this class of which the above Scriptures speak.

Verses 20-30 tell us that the time to which this applies is the end of the world. Verse 15 says, He will give the Valley of Achor for a door of hope. The "Valley of Achor" means a valley of trouble. It is through this door, the valley of trouble, that the remnant church must pass before they realize the reward. It is in this valley of trouble that the blood of Jezreel will be avenged upon the whole house of Israel. The prophet Daniel speaks of the time of trouble as follows: "And at that time shall Michael stand up, and the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

The time of trouble here spoken of is a period following the close of probation described in other Scriptures as the time when professed Christendom will be punished with the sword and with the plagues of Rev. 16. But it is this period that opens the door of hope to the Church. Following that the

Lord comes to gather His people. It is then He will no more be called Baali, but Ishi (my husband). Baal worship, which has been the disgrace of the Church throughout the history of the world, then ends. The Church then enjoys the closest relation with Christ that is possible to exist. She is the espoused of Christ. He is her husband.

THE GATHERED REMNANT.

Hosea III.

Verses 1-5: "Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine. So I brought her to me for fifteen pieces of silver, and for a homer of barley, and a half homer of barley: and I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."

Chapter 3 is practically a continuation of Chapter 2. Although the Church has been separated by her apostasy, God has not lost His love for the honest souls throughout all her borders. He has bought them with His own blood and they are His by right of redemption. Verses 4 and 5 teach a great truth. The former division of the Jews was broken up by the Babylonish captivity, 588 B. C. Their king was taken away, the crown and diadem were removed. It was said "It should be no more till He come whose right it is, and I will give it Him." The Jews at the time of Christ were looking

for this kingdom to be restored. The disciples of Christ said to him: "Surely thou wilt at this time restore the kingdom to Israel." But it was not done, and will not be done, till Christ's second advent to this world. Verse 5 says, "They shall return and seek the Lord their God and David their king and his goodness in the latter days." Christ is ever spoken of as one who will rule on the throne of David. Hence he is the one here spoken of as David their king. This movement in the last days is spoken of by Isaiah as follows: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isaiah 11:10-12.

This Scripture teaches an important truth. First, the movement will be one like the movement that took place when the Lord led Israel out of Egypt, to make them a nation and He to be their king. Second, this latter day movement is to be among the Gentiles, as they are gathered out of the world in the last days and become true Israel or Ammi or Ruhama. "And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isaiah 11:16.

Amos describes the movement as follows: "For, lo, I will command, and *I will sift the house of Israel among all nations,* like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. *All the sinners of my people shall die by the sword,* which say, The evil shall not overtake nor

prevent us. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this." Amos 9:9-12.

Ezekiel the prophet, speaking of this subject, describes it thus: "And *I will bring you out from the people, and will gather you out of the countries wherein ye are scattered,* with a mighty hand, and with a stretched out arm, and with fury poured out. And *I will bring you into the wilderness of the people,* and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will *purge out from among you the rebels, and them that transgress against me: I will bring them forth* out of the country where they sojourn, and they shall *not enter* into the land of Israel: and ye shall know that I am the Lord." Eze. 20:34-38.

The above, with many more that might be produced, makes it plain that Hosea's prophecy has its application in the last days. It also teaches beyond question that there is a movement among the Gentiles, under the name of Israel, including all Israel's established divisions, under their respective names, Judah, Israel, and Ephraim. It is not a movement of the Jews to return to Palestine, and it is useless to believe any such thing; for that will not be. If every Jew in the world were to go to Palestine and live there, it would not be a fulfillment of this prophecy, or any other prophecy in the Bible, for there are no prophecies that teach any such doctrine. In the seventh chapter of Revelation the number of each tribe is given that will be gathered out in the last days, the total number being one hundred and forty-four thousand. See Inspired History of the Nations for a full development of this subject.

LAST DAY CONDITIONS OF CHRISTENDOM.

Hosea IV.

Verses 1-5: "Hear the word of the Lord, ye children of Israel, for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. Yet let no man strive, nor reprove another, for thy people are as they that strive with the priest. Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother."

Jeremiah, speaking of the last days, says: "The Lord hath a controversy with the nations and he will give them that are wicked unto the sword." So Hosea says, "He has a controversy with the land." When the Jews finally rejected the gospel there were twelve hundred thousand perished in the siege of Jerusalem. And now the Lord in these verses tells us what we may expect in our day, as the result of the terrible apostasy in the Church.

This punishment is greater than all judgments before it. It is a destruction of man and every living thing in the world, and applies to the same time of trouble, mentioned in the sixteenth chapter of Revelation when the seven last plagues will be visited upon the worshipers of the Beast and his image. The word picture given by Hosea of the spiritual condition of the Church is a vivid one, but who would say it is not a true one.

Verses 6-9: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing *thou hast forgotten the law of thy God, I will also forget thy children.* As

they were increased, so they sinned against me: therefore will I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings."

The trouble with the Church in the last days is their willful ignorance in rejecting knowledge. This shows that they could have had knowledge, but they rejected it. This was the trouble with Pharaoh, who rejected every evidence Moses gave him. So with this people. They reject the law of God and the very things that would save their souls. They reject light on the Sabbath; on baptism; the state of the dead; the resurrection; the coming of Christ; the end of the world; and many other subjects that the child of God ought to understand in order to save his soul. But the people are bound by creeds, isms, and organizations until "equity is fallen in the street and truth can not enter."

There has never been a single religious organization, as such, since the first apostasy took place, that would listen to advanced light upon the Bible. But on the contrary they have ever cast out, persecuted, and defamed every member that dared to teach anything new, or anything that differed from what they called their old landmarks. Every Protestant organization stands today where its founder placed it; or has retrograded and permitted fanaticism to supersede much of the truth they have learned.

Verse 7 says, "As they were increased so they sinned against him." How true as organizations increase their membership they become worldly, independent and proud, trusting in those who have secured the pre-eminence and the potentiality of their own unity. And for any one to undertake to change that organization, they had just as well take a boy's toy popgun and lay siege to the fortress of Gibraltar. Christ said we cannot put new wine into old bottles or new cloth into old garments. It is as true now as then that you cannot

put new doctrines and new ideas into these professedly Christian organizations.

The charge in these verses is laid at the door of the priesthood (ministry). The Lord says, they have rejected Him, and He will also reject them and their children. The minister who stands at the head of a flock and closes the door of investigation assumes a responsibility that he will regret. He may use the "Sword of the Spirit," the Word of God, to defend the flock; but when he resorts to his position and the power of his organization to hinder the bright shining of the truth of God, he then becomes a lord (Baali) and not Ishi. (See comment on Chapter 2, Verse 16.) The Word of God, accompanied by the Spirit of God, is designed to teach every individual what truth is. Now if any minister has thus been taught, he can minister the same to his flock; and if they have the Spirit of God and will search the Word, they, too, may know what is truth.

Verses 10-14: "For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the Lord. Whoredom and wine and new wine take away the heart. My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God. They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery. I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: *therefore the people that doth* not understand shall fall.

While the verses before mentioned lay the responsibility on the ministry, the above verses place a responsibility on the lay membership. Verse 12 tells where the trouble lies with

the people, namely: "My people ask counsel at their stocks; and their staff declareth unto them." There are many definitions to the word stocks, the definition of the one here used is expressed in the Bible thus: "Men and brethren of the stock of Abraham," which means the nation or children of Abraham. Hosea, in speaking of Christendom, uses the word in the plural, hence could only apply to the various organizations with which the people are connected, as stock of Methodists, stock of Presbyterians, stock of Adventists, etc. Therefore the facts are, when the truth of the Bible is presented to the people, they do not do as did the noble Bereans, "Search the Scriptures daily whether those things were so," but they go to their Church and inquire of their minister, the staff on which they lean. They take his counsel in preference to the word of God. The people have leaned on the ministry until their own minds are dwarfed and barren. This is the secret and cause of every apostasy that has ever taken place. Both the priest and the people are responsible for the present fallen condition of Christendom, and the day of retribution is near at hand.

When it comes, Jeremiah describes the scene as follows: "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, *ye shepherds and cry; and wallow yourselves in the ashes, ye principal of the flock;* for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the *shepherds shall have no way to flee,* nor *the principal of the flock to escape.* A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard: *for the Lord hath spoiled their pasture.*" Jer. 25:33-36. God deals with all as individuals without denominational discrimination. A full acceptance of truth is what saves, and answers the call to come out of Babylon (confusion).

Verses 15-19: "Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The Lord liveth. For Israel slideth back as a backsliding heifer: now the Lord will feed them as a lamb in a large place. Ephraim is joined to idols: let him alone. Their drink is sour: they have committed whoredom continually: her rulers with shame do love, Give ye. The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices."

The three divisions symbolized by the three children of Hosea's wife are again brought to view in this Scripture, under the names of Judah (Jezreel), Israel (Lo-Ruhama), and Ephraim (Lo-Ammi). These names being thus applied to the divisions of the Gentile Church and are thus used throughout the book, from Chapter 4 following. The admonition to these divisions is not to trust in each other, for they are all alike in departing from the Lord. Though Israel (Roman Catholicism) transgress, let not Judah (Greek Catholicism) offend, that is, follow her example. Gilgal was an ancient point of worship in the borders of Judah. Beth-aven was where Jeroboam erected his altar for Baal worship in the land of Ephraim.

The admonition to these divisions is not to federate, or trust in each other. Especially is this true to the seeker of truth. Israel is a backslider; Ephraim is joined to idols; let him alone, their wine is sour. Protestantism, here called by the name of Ephraim, is in a hopeless condition. Pure wine is a symbol of Bible truth. Ephraim's unsound doctrine is sour, fermented, and those who partake of it become drunken "with the wine of her fornications" (false doctrines).

THE DOWNFALL FORETOLD.

Hosea V.

Verses 1-5: "Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for

judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor. And the revolters are profound to make slaughter, though I have been a rebuker of them all. I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled. They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the Lord. And the pride of Israel doth testify to his face: *therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall* with them."

Ephraim belonged originally to the house of Israel. In the Gentile divisions, Protestantism came from Roman Catholicism, the Gentile house of Israel. The character of these two divisions is still the theme of the prophet. Mizpah was a point where Jacob made a covenant with Laban that they would not cross that point either way to do the other harm. Tabor was the mount upon which Barak assembled ten thousand men and suddenly came down upon Sisera on the banks of Kishon, and fought the battle of Meggiddo, defeating Sisera and his host. Thus, the Lord says, Roman Catholicism is a snare and a net in which are caught unwary souls.

John in his prophecy says, a cage in which people are held. Ephraim commits whoredom with the world, and Israel is defiled. The prophet says they have not known the Lord. Real spiritual life is not among them.

Verses 6-7: "They shall go with their flocks and with their herds to seek the Lord; but *they shall not find him; he hath withdrawn himself from them.* They have dealt treacherously against the Lord; for they have begotten strange children: now shall a month devour them with their portions."

Verses 6 and 7 have a special point of time for their fulfillment, namely, immediately following the close of probation.

Amos speaks thus: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine

of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11-12.

These herds and flocks of Christendom will realize when it is too late their need of something in spiritual life, which they never have possessed. They will seek the Lord; but will not find Him. They will put forth every effort, but with no avail. They should have remembered the admonition to "seek the Lord while he may be found," and "call upon Him while He is near." This they failed to do before probation closed, therefore "shall a month devour them with their portions."

The period here introduced is that of one month, or thirty days, Bible count. Zechariah speaks of this point thus: "Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me." Zech. 11:8.

As to the time here mentioned, the reader must determine whether it is thirty days of twenty-four hours, or whether it is thirty days prophetic time, which would be thirty literal years, that will be allotted to the destruction of the three great divisions of Christendom. That it will be thirty years literal time there is no question when we consider the testimony of the Scriptures. First the close of probation comes unexpectedly, Luke 21:34, 35, 36; Rev. 18:8-10; Isa. 47:9. Second, the seven last plagues are visited upon the world as recorded in the sixteenth chapter of Revelation. Under the sixth plague the nations are gathered to Armageddon. The battle is fought under the seventh plague. Third, the professed Christian powers, during this time of the plagues, seek the Lord from sea to sea and from north to south, but cannot find Him. These things, with many others that might be produced, teach positively that the time is not thirty literal days; in fact, Isaiah says it will be many days and years, Isa. 32:10, showing that it is prophetic time as explained in our works on prophetic periods, and that the time is thirty literal years.

In order to disprove this point it will be necessary to show that our entire teaching in the book of Hosea concerning the three divisions of Christendom is wrong. For further evidence of the time of trouble that follows the close of probation, see comments on the plagues.

Verses 8, 9: "Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven, after thee, O Benjamin. Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be."

The cornet is the instrument to sound the alarm of war. Beth-aven, remember, belonged to Ephraim. Ramah and Gibeah were in the territory of Benjamin. Thus the alarm of war will be sounded in these two divisions first. Benjamin was identified with Judah in the original division. The prophet, in teaching this lesson, carries ancient names and events down to our day in order that we may keep the identity. It will be seen later, how natural it is for Protestant America, symbolized by Ephraim, and Greek Catholicism in the Turkish territory, here called Judah and Benjamin, to be the first to meet their foes. Russia and the Eastern nations, as they come from the North and the Far East, will come first upon Greek Catholic territory; while America will be the first to feel the naval force of Japan (see maps in Chapter 2). We have before called attention to the dropping of Ephraim's name from among the twelve tribes, but the statement here applies more directly to his territory and his subjects. (See comments on the twenty-seventh and twenty-eighth chapters of Isaiah in this book.)

Verses 10-15: "The princes of Judah were like them that remove the bound: therefore I will pour out my wrath upon them like water. Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment. Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness. When Ephraim saw his sickness, and

Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound. For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him. I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early."

The subject of Judah (Greek Catholicism) and Ephraim (Protestant America) is still continued in these verses. Judah has a bitter cup to drink. It was this church that first received the gospel in its purity direct from the apostles. It was this people that first permitted the heathen customs and doctrines to come into the Church and remove the bounds of truth. From that day to this they have made no effort to correct the awful sin. Ephraim also will receive his reward; for Protestantism in its early history, and even now knows the origin of its false doctrines; but it will not correct them and it "willingly walks after the commandment," of Baalish doctrines. The time will come, when probation closes, that Ephraim will see his sickness and Judah his wound; but the Lord has withdrawn from them and their last effort will be to go to Assyria, to king Jareb.

The old Assyrian Empire in all its history was an idolatrous nation, and from it the heathen system of worship had its origin. Satan was the instigator of it all. Writers have differed as to the name of Jareb, none applying it to a literal king of Assyria. Some apply it to a place or country. The meaning of the name is, "one who pleads" or "one who is contentious." If this text is to be understood in accordance with other Scriptures they will seek aid through the leader and instigator of the heathen system of worship, who is Satan, or Beelzebub, the leader of modern Spiritualism. But, says the prophet, he cannot heal you nor cure you of your wounds; nothing will save you.

THREE DIVISIONS SYMBOLIZED BY DAYS.

Hosea VI.

Verses 1-3: "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

Verses 1 to 3 of this chapter contain a history of the entire Gentile Church since Christ, and until the close of probation. The three days mentioned symbolize the history of the three divisions before mentioned. The Church was terribly torn and smitten by false doctrines during the history of Greek and Roman Catholicism, but in the early days of Protestantism it was raised up and greatly revived. There will be those in that movement who "will follow on to know the Lord" (Truth), until "His going forth shall be as the morning" (Second Advent), and He will "come unto them as the early and latter rain." The early rain (the Spirit of God) was poured upon the early Church at pentecost. And those who walk in the light of truth that God has for the remnant Church will have similar experiences in the latter rain.

Verses 4-7: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant: there have they dealt treacherously against me."

Ephraim's character was unstable. He was like the clouds that pass away. His zeal and earnestness soon faded after the first move of the Reformation. Judah in her early history following the apostles was the same. But it was not so of Roman Catholicism. It was an organization founded on wrong principles from the beginning. Ephraim and Judah have both enjoyed, in their early history, the Word of God that they might know its teachings, hence are the more responsible for it.

Verses 8-11: "Gilead (Judah) is a city of them that work iniquity, and is polluted with blood. And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness. I have seen a horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled. Also, O Judah, he hath set a harvest for thee, when I returned the captivity of my people."

These verses show they are all transgressors. This also teaches us that the history of all is kept continually before us.

TOTAL APOSTASY.

Hosea VII.

Verses 1-7: "When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without. And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face. They make the king glad with their wickedness, and the princes with their lies. They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened. In the day of our king, the princes have made him sick with bottles of wine; he stretched out his hand with scorners. For they have made ready their heart like an oven, while they lie in wait: their

baker sleepeth all the night; in the morning it burneth as a flaming fire. They are all hot as an oven, and have devoured their judges; all their kings are fallen: there is none among them that calleth unto me."

The design God had in the Protestant Reformation was to heal and reform Roman Catholicism and during the days of the earnestness of the early reformers the Roman Church was shaken to its center. And had that zeal continued, and had they walked in the light of additional truth God had for them, the work of healing Roman Catholicism would have been completed. The trouble was iniquity was found in Ephraim and God could no longer use those who had been raised up to carry forward the work. Union with the world has ever been the trouble with the Lord's people. They have ever sought a union of Church and State; while God teaches a separation. The Church is ever hasty and rash in its actions as an oven that burneth into a flame.

Verses 8-16: "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not. And the pride of Israel testifieth to his face: and they do not return to the Lord their God, nor seek him for all this. Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria. When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard. Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me. And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me. Though I have bound and strengthened their arms, yet do they imagine mischief against me. They return, but not to the Most High: they are

like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt."

Roman Catholicism has ever required its members to accept all its doctrines, to acknowledge the Pope as the Supreme Head of the Church, and acknowledge the Church's authority as equal to or above the Bible. Protestantism has been slack in its discipline. Professing to take the Bible and the Bible only, they have permitted almost every false doctrine held by men to come into their organizations. The symbol used is that Protestantism is a cake unturned, that is half baked, or in other words, "They have healed the hurt of my people slightly." Protestantism has so abused its privileges and so far departed from God, that it is totally ignorant of its real condition. They have taken strangers (the unconverted) into their churches till their strength has been devoured and they know it not. The saddest thing is the gray hairs that are seen here and there and he knows it not. Yes, the awful judgments of God are soon to be visited upon Ephraim, which will close his earthly history but he knows it not. Protestantism is self-willed and boastful. They boast of their superiority in the knowledge of the Bible. Each organization claims they are the Church. But the pride of Roman Catholicism also boasts by telling Protestants that Protestants only have the authority of the Catholic Church and not the authority of the Bible for many things that they believe and teach. Especially do they tell them this concerning the keeping of the first day of the week for the Sabbath, instead of the seventh day as commanded by the Bible. "And they do not turn to the Lord their God." Verse 11 compares Protestantism to a silly dove. In the place of walking in the truth, they seek the doctrines of Egypt and Assyria, which are sorcery, astrology, magic, soothsaying and fortune telling. The modern name is Spiritualism. Verse 12 says when they do this they will be chastised "as their congregation hath heard." The last expression teaches plainly

that there is a message to be borne to Protestantism on these questions. Who will aid in doing it?

Verse 16, in summing up the judgment to be visited upon Ephraim, says "this shall be their derision in the land of Egypt." This could not apply as taking place in Egypt in the days of Ephraim, when the son of Joseph was alive, neither could it apply during the history of the tribe of Ephraim before Christ, for the home of that tribe then was not in Egypt, but in Canaan. Now, as we shall show Ephraim represents Protestantism in America, the question might arise, Will the literal country of Egypt ever be the home country of Protestantism? We answer, No, for all evidences show that could not be. There is therefore but one thing left, namely, that America is meant by the term Egypt.

This is but reasonable. Joseph's son Ephraim was of Egyptian birth; his mother was an Egyptian woman, the daughter of the priest of On. And as the home of Protestantism is in America, and Ephraim is the representative of that body, it is but reasonable that the spiritual name of this country in the last days is Egypt. For a full examination of this question see Bible Atlas and further studies in this book.

SPECIAL ALARM TO BE GIVEN.

Hosea VIII.

Verse 1: *"Set the trumpet to thy mouth: He shall come as an eagle against the house of the Lord,* because they have transgressed my covenant, and trespassed against my law."

The climax is expressed in this verse. The history of the three divisions of the Church has been clearly given; their character fully revealed. And now there is but one thing left, namely, to bring the punishment upon the House of the Lord. Now the question is, who is he that shall come as an eagle against the House of the Lord? If I were to ask Ezekiel, he would tell me, it is "he of whom I have spoken in old

time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them." Ezekiel 38:17. If I were to ask Moses, he would say, "The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand." Deut. 28:49. If I were to ask Jeremiah to describe this power, he would say, "Lo, I will bring a nation upon you from afar, O House of Israel, saith the Lord; it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say." Jer. 5-15. If I should consult Daniel the prophet for the characteristics of the king that would do this, he would describe him as follows: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain." Dan. 11:36-39.

If I were to ask Isaiah from what direction the eagle would come, he would say: "Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isaiah 46:11.

If I were to ask Jeremiah the direction that we should look for this power, he would tell us: "Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families

of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah." Jer. 1:14, 15.

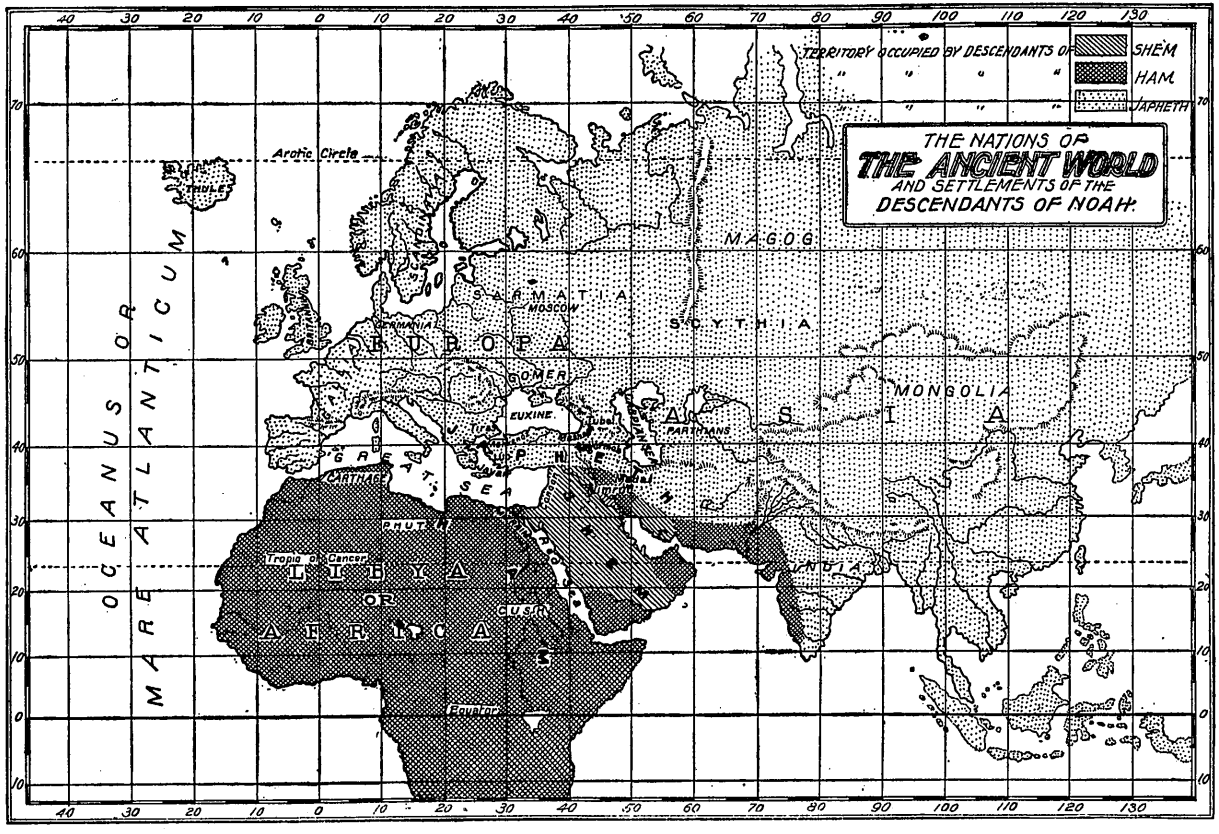
If I were to ask Daniel whether the north and the east were to combine in this move, he would say: "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly make away many." Dan. 11:44.

If I should ask the prophet John what this power in the East is, he would say, "And the sixth angel poured out his vial upon the great river Euphrates; and the water therefore was dried up, that the way of the kings of the East might be prepared." Rev. 16:12. I would now ask one more evidence concerning the northern power that is to be combined with the East, so I ask Ezekiel the prophet, as to the definite land this power occupies and the position it holds relative to the kings of the East and other nations of the East: "And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard (German trans.—captain) unto them. After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is

brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages! I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates. To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods that dwell in the midst of the land." Eze. 38:1-12.

Now let the reader examine the maps in Chapter 2 and he will see at once the whole situation; Ephraim in America, the House of Israel in Western Europe; and the House of Judah in the East, with its seat at Constantinople, and original territory covering Asia Minor, Syria and Palestine. Then see the land of Magog in the north, now Russia, as leader of all the kings of the East and Africa. Thus it is clear that the one described in Verse 1 as he that shall come "against the house of the Lord," is Russia and all the kings of the East against the three divisions of Christendom in the West. This is the Biblical description of the Yellow Peril. And no amount of speculation on prophecy or fanciful imagination of prophetic writers on prophecy will ever change these facts. The Lord has spoken and so it will be.

Verses 2-9: "Israel shall cry unto me, My God, we know thee. Israel hath cast off the thing that is good: the enemy shall pursue him. They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off. Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them: how long will it be ere they attain to innocency? For from Israel was it also: the workman


THE NATIONS OF
THE ANCIENT WORLD
AND SETTLEMENTS OF THE
DESCENDANTS OF NOAH.
TERRITORY OCCUPIED BY DESCENDANTS OF
SHEM
HAM
JAPHETH
Arctic Circle
THULE
MAGOG
SARMATIA
MOSCOW
SCYTHIA
EUROPA
GOMER
EUXINE
MONGOLIA
ASIA
PARTHIANS
GREAT
SEA
CARTHAGE
MAURI
Tropic of Cancer
LIBYA
OR
AFRICA
CUSH
INDIA
Equator
OCEANUS OR MARE ATLANTICUM

made it; therefore it is not God: but the calf of Samaria shall be broken in pieces. For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up. Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure. For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers."

Chapter 7 was directed especially to Ephraim and Judah, but the verses now before us pertain to the House of Israel (Roman Catholicism, Western Europe). In the time of trouble, Roman Catholicism will be like the five foolish virgins, who came after the door had been shut and said, "Lord, Lord open to us." But the answer was, "I know you not." So the House of Israel will say, "Lord we know thee." Verse 3 says, the enemy shall pursue him. They think by the acknowledgment of God they will stop the yellow peril.

Verse 4 calls attention to the past history of Roman Catholicism. They have set up kings and popes; they have called the pope God on earth; Lord God, the Pope. He has sat "in the temple of God, showing himself that he is God." In 1870 they declared the pope to be infallible. They did this, says the Lord, "but not by me: they made them princes, and I knew it not."

Verse 5 says "Thy calf, O Samaria, hath cast these off." Samaria was the capital of the ancient ten tribes. The calf worship was Baal or Sun worship. The whole system of Roman Catholicism as conducted at modern Samaria (Rome), is a mixture of Christianity and Baal worship as it was practiced in ancient Israel among the ten tribes. The ten tribes received it from the Moabites, Ammonites, and Philistines. But God has no more recognized modern Israel in this than he did ancient Israel in their apostasy.

Verses 10-14: "Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little

for the burden of the king of princes. Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing. They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the Lord accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt. For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof."

In the latter part of Verse 9 in the former quotation it was said "Ephraim hath hired lovers." This is explained by the prophet Ezekiel thus: "They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom. And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary. Wherefore, O harlot, hear the word of the Lord:" Eze. 16:33-35.

Protestantism has not left a stone unturned to accomplish her purposes in the world. Her policy is to evangelize the world. But the trouble in doing this, is the great theme has been to increase the membership and to erect places of worship in every place, though it be at the sacrifice of the truth. Untold numbers of dollars have been raised and inducements held out through business and social influences to increase their membership, till the Lord has said they have hired their lovers. Verse 11 says that Ephraim hath made many altars to sin. Protestantism is divided and subdivided into almost untold numbers, sects and organizations. But not one of them is willing to take the whole teaching of the Word of God as their only guide. For an illustration of their differences on points of doctrine, we take baptism as an example; one believes in trine immersion; another in single immersion;

one immerses the candidate backward; another three times forward; another believes in sprinkling with water, another pouring of water for baptism. One believes that water baptism is not essential to salvation; another that if you are not baptized by water there is no hope of salvation; still another believes that the only baptism is the baptism of the Holy Ghost; another that there has been no baptism of the Holy Ghost since pentecost. The above is a sample of Protestant teaching. These different teachings are held largely by different organizations and these companies are so organized in their Church government that the Truth has no show to be taught among them.

Verse 12 calls our attention to a most important truth, namely, the law of God. It is a well-known fact that Roman Catholicism is the power that legalized, by civil law, the heathen doctrines that had gained a foothold in the early Church. This is especially true regarding the law of God. The second commandment which forbids image worship is stricken out of the ten commandments. The tenth commandment is divided into two commandments to make up their number, ten. They have legalized the first day of the week as the Sabbath, by civil laws, in the place of the seventh day of the week as commanded in the fourth commandment by Jehovah himself. The law of Moses which God gave him is considered obsolete and abolished in its entirety. Now, says the Lord, He has set this whole thing of His law before Ephraim (Protestantism); "But they counted it a strange thing." We feel safe in saying after the last fifty years of special discussion that has taken place on Sunday observance as a day of rest, instead of the seventh day, there is not an authorized Protestant minister to be found who does not know that he cannot find a single commandment in the Bible for keeping the first day of the week as a day of rest. This is equally well known by all those who are at all informed in the Scriptures. But, as stated in a former chapter, "Ephraim

is joined to idols; let him alone." The last verse in this chapter once more calls our attention to all three of the divisions, Judah, Israel, and Ephraim, and the sure judgments that are pending over them all.

EPHRAIM'S HOME.

Hosea IX.

Verses 1-3: "Rejoice not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor. The floor and the winepress shall not feed them, and the new wine shall fail in her. They shall not dwell in the Lord's land, but Ephraim shall return to Egpyt, and they shall eat unclean things in Assyria."

The history of Roman Catholicism shows that it has ever been a church that loves gain and reward. It is symbolized in the seven seals of Revelation, sixth chapter, by a man seated upon a black horse, having a pair of balances in his hand, crying out: "A measure of wheat for a penny and a measure of barley for a penny." During its history they have sold indulgences to sin to the highest bidder. They are the originators of church fairs for gain. Verse 3 says that Ephraim shall return to Egypt. Ephraim was originally an Egyptian, as we have seen. His descendants were reckoned among the tribes of Israel because of his father Joseph. Now, when Protestantism made America its home, it is said that Ephraim returned to Egypt; he also returned to Egyptian principles and doctrines.

Verses 4-8: "They shall not offer wine offerings to the Lord, neither shall they be pleasing unto him: their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the Lord. What will ye do in the solemn day, and in the day of the feast of the Lord? For, lo, they are gone because of destruction: Egypt shall gather

them up, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles. The days of visitation are come, the days of recompense are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred. The watchman of Ephraim was with my God: but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God."

Ephraim does not only return to Egypt, but Egypt will be his burying place with all his host. After the battle of Armageddon those that are left will be seven months burying the dead. Eze. 39. (See comments on Ezekiel on thirty-eighth and thirty-ninth chapters in this book.)

Verse 8 says the watchman of Ephraim was with God, but the prophet was a snare in all his ways. A watchman is one that is ever on the lookout for danger. He is not a watchman if he is not that kind of an individual. The prophet here spoken of is the ministry in general. Both in the Bible Atlas and Inspired History we have shown that from the United States the true watchman will be raised up who would sound the alarm of the approaching danger and prepare the world for the coming of Christ. It is this class spoken of in Verse 8.

The solemn feast of Verse 7 is the feast of tabernacles wherein the remnant are assembled during the time of trouble. (See pamphlet, Time, Tradition and Truth, by the author.)

Verses 9-17: "They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins. I found Israel like grapes in the wilderness; I saw your fathers as the first ripe in the fig tree at her first time: but they went to Baal-peor, and separated themselves unto that shame; and their abominations were according as they loved. As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb and from the conception. Though they bring up their chil-

dren, yet will I bereave them, that there shall not be a man left: yea, woe also to them when I depart from them! Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer. Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts. All their wickedness is in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes are revolters. Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb. My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations."

The awful threatened judgments of Ephraim are continued and need but little comment. Verse 13 compares the present home of Ephraim to ancient Tyrus. Tyre was an influential city of ancient times. Hiram, King of Tyre, was Solomon's assistant and friend in the building of the temple. The mariners of Tyre visited all the sea ports of trade then known. America is similarly situated in a pleasant place. It is the most fertile and prosperous country in the world. The Valley of Schechem, Ephraim's old home in the land of Canaan, was the most fertile and beautiful valley in all Palestine. It was situated at the foot of Mount Ebal and Mount Gerizim. So with Ephraim's present home; it is the glory of all lands. But its desolation is near to come and shall not be prolonged.

PAPAL DOMINION RESTORED.

Hosea X.

Verses 1-6: "Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images. Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images. For now they shall say,

We have no king, because we feared not the Lord; what then should a king do to us? They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field. The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it. It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel."

The prophet again calls our attention to Israel and the judgments that will be visited upon him. It was shown in Hosea, Chapter 7, that Judah and Ephraim would be the first that would meet the enemy. Verse 5 says that Israel (which is Roman Catholicism in Western Europe) shall fear because of the calves of Beth-aven. Beth-aven, remember, is in Ephraim and well may Western Europe fear when they see the vast army of the North possessing the territory of the Turk on their East and Japan and the kings of the East possessing America on the West.

Verse 3 introduces an important point. They attribute the calamity that has befallen them to the lack of a king to rule over them. The unchangeable principle of Roman Catholicism has ever been that the pope should be civil ruler as well as head of the Church. Since 1798 that Church has not enjoyed that privilege, although they have worked unceasingly to that end. Now in the time of trouble they lay the whole thing to their failure on this point. And they think if they can now secure this to make the pope, as in former days, the real king over them, it would give them such power that they would be able to meet the enemy.

The prophet John in the thirteenth chapter of Revelation teaches us that when the pope was taken prisoner in 1798, this power received a deadly wound, and that the deadly wound was healed. In the seventeenth chapter of Revelation

we are told that the ten kingdoms of Western Europe will again give their power and strength to that Church, thus healing the deadly wound.

Now Hosea speaks of this same thing, namely, the healing of the deadly wound, or restoration of papal supremacy. The thirteenth chapter of Revelation also introduces another power symbolized by a two-horned beast, which will make an image to the papal power. This beast is elsewhere shown to be the symbol of Protestant America. Now, in that prophecy the two are represented as becoming united in their purpose and action, or, in other words, they federate together in this establishment of kingship, the church ruling the civil as well as the ecclesiastical power. Hosea locates the time when this will be, namely, after the close of probation. This is stated in Verse 10 of this chapter as follows:

"It is my desire that I should chastise them: and the people shall be gathered against them, *when they shall bind themselves in their two furrows.*" Now, when this union is made between Israel and Ephraim and the kingship re-established, and the old system of Baal worship adopted, it will be dedicated again to king Jareb or the old Assyrian god that pleads. (See comment on Jareb, Chapter 5, Verse 13).

Verse 5 expresses the disappointment to Israel and Ephraim that will follow the revival of the old Baal worship when they see the glory has departed from it, and their effort a total failure. (For an exposition of the thirteenth chapter of Revelation see chapter on America in this book.)

Verses 7, 8: "As for Samaria, her king is cut off as the foam upon the water. The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us."

These verses express the total desolation of both Israel and Ephraim. During the one thousand years that follow, the earth is utterly desolate as expressed by the thorns and

thistles coming up on their altars. They shall also witness the personal coming of Christ, at that time, as expressed in the words, "and they shall say to the mountains, Cover us: and to the hills, Fall on us." Almost the same words are used by the prophet John in the following: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And *said to the mountains and rocks, Fall on us, and hide us from the* face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" Rev. 6:15-17.

Verses 9-13: "O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them. It is in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows. And Ephraim is as a heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plough, and Jacob shall break his clods. Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you. Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men."

Verse 9 says that Israel had sinned from the days of Gibeah, thus calling our attention to a historical event recorded in the nineteenth to the twenty-first chapters of Judges. In Judges 21:5 we have this record, "For they had made a great oath concerning him that came not up to the Lord to Mizpah, saying, 'He shall surely be put to death.'" This spirit of intolerance is one of the great principles of Catholicism in all its history. Now their last act as they and the

Protestants unite will be to pass a decree that whomsoever will not worship the beast and his image and receive his mark shall be killed. As a result of that intolerant spirit Israel was unable to stand before the children of iniquity in the days of Gibeah. And they will not be able to stand in the days that are before them.

"Ephraim is a fair heifer that loveth to tread out the corn." Protestantism makes a beautiful show in religious work and worship, "and loveth to tread out the corn": that is she loves a show of religious work; and especially that part of directing and managing others. It is Ephraim that leads in the formation of the image to the beast. So it is said Ephraim will ride; "Judah shall plow, and Jacob (Israel) shall break his clods." Thus all three are engaged in the final world's Federation of Churches.

Some have feared that Catholicism would rule in America. Ephraim of old was the ruling power in the house of Israel. Eze. 37:15-20 says: The stick of Joseph is now in the hands of Ephraim. It is Ephraim that issues the decree that all shall be killed who will not worship the beast in the time of trouble. So do not fear Catholic rule in America. But rather watch the development of Protestant power in church and state; and fear its rulership, as it is the promoter of the mark of the beast and issues cruel decrees enforcing obedience to the voice of a united church and state.

Ever remember that obedience to these decrees is the highest form of worship. Your destiny will be determined by your choice of whom you obey.

Verse 12 admonishes us to a different preparation and kind of sowing from that which the three just mentioned have been doing. Verse 13 states plainly the kind of real work Judah, Israel, and Ephraim are doing.

Verses 14, 15: "Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed

in pieces upon her children. So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off."

In these verses reference is again made to a past event in order to teach us how it will be when this Scripture is fulfilled. This event is recorded in the seventeenth chapter of II. Kings. This also teaches that Protestantism is the leader in the Federation. It says, "thus shall Bethel do unto you."

EPHRAIM'S OPPORTUNITIES.

Hosea XI.

Verses 1-5: When Israel was a child, then I loved him, and called my son out of Egypt. As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images. I taught Ephraim also to go, taking them by their arms; but they know not that I healed them. I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them. He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return."

These verses record God's former dealings with Israel, at the time of his departure from Egypt, when he was but a child. The Lord calls attention to the great love He had for the Israelites at that time; He still loves them and is today just as much interested in their welfare as He was anciently. No sooner had they left Egypt than they made the golden calf and returned to heathen worship, and thus Moses found them when he returned to the mount. Since the death of Joseph, the tribe of Ephraim had increased to 40,500 men above the age of twenty; in all the tribes, the total number able for war was 603,550. Israel today numbers millions, but their backsliding is as of old; they only exist to repeat their history.

When the history of Israel was in its infancy, Ephraim was an Egyptian born and his Egyptian blood coursed through that entire tribe. God designed to heal Ephraim and took him by the arm to lead him out for that purpose, and had he been true, every influence of his blood and of his former environment would have vanished, but he knew it not.

So in the Reformation, God's design in leading Protestants out of Roman Catholicism was to heal them and free them from every influence of the mother church, but they knew it not. The yoke of Catholicism could have been broken and they could even have returned and been an instrument in the hand of God for healing Catholicism itself, but that is not now possible. The Assyrians, whom they have chosen, shall be their king.

Verses 6, 7: "And the sword shall abide on his cities and shall consume his branches, and devour them, because of their own counsels. And my people are bent to backsliding from me: though they called them to the Most High, none at all would exalt him."

The result is plainly told in these verses, and will be literally fulfilled. As they took counsel together before, when they set up the two calves, one at Bethel and the other at Dan, and were taken captive with the literal sword, so Protestantism and Catholicism will unite, and the Eastern world will repeat history by desolating their cities and making desolate the land where they dwell. Because of their continual backslidings, God's professed people have been overrun again and again, in the world's history, by heathen powers, as here stated.

This situation is real; the preparation is going on as rapidly as God's providence and the work of men can finish it; before long the signal will be sounded and the millions, yea, hundreds of millions of the East will tread under foot the lands of Judah, Israel and Ephraim, and make them a perpetual desolation.

Verses 8, 9: "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city."

For about 3,500 years this history has continued, but the final decision will soon be made. Ephraim and Israel are to be given up, so far as these two divisions of God's people are concerned. Such long-suffering, such tenderness, such love and pity for the erring could not be found anywhere but with God. "How shall I give thee up?" is the expression. He says, "I will not destroy" them, "I will not enter into the city." No, He will save to the uttermost every one that will come unto Him, and, as shown in the comments on Chapter 1 of this book, Israel, as a tribe, and Israel, as a house, will cease; but every true believer in Christ will be saved. This is encouraging for every individual who desires salvation.

Verses 10-12: "They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord. Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

When every true child of God is searched out of the three divisions of Babylon (Greek Catholicism, Roman Catholicism and Protestantism), everyone who will walk with the Lord by keeping His commandments and the faith of Jesus, as presented in Revelation 14:9-12, will be joined under the name of Judah (see Eze. 37:15-22 and comment on Hosea 1:10, 11.) then probation will close, "then the children shall tremble from the West." This again definitely locates the place of Armageddon and the time of trouble. Christendom is in the

West. This Eastern power is symbolized in another prophecy (Isaiah 46:11) as "a ravenous bird from the East." It is also called the East wind, wind being used in the Scriptures to denote war. "In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the East wind." Isaiah 27:8. "Ephraim feedeth on wind, and followeth after the East wind." Hosea 12:1, first part.

THE FINAL DOWNFALL.

Hosea XII.

Verse 1: "Ephraim feedeth on wind, and followeth after the East wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt."

The character of Ephraim is set forth in this verse. Wind is an emblem of war and the war-loving spirit is one of Ephraim's principal characteristics. The United States, as the home of Protestantism, is to be one of the three great world powers, as shown in the twelfth and thirteenth chapters of Revelation. Recent developments clearly prove this to be true. The United States of America, by purchase and conquest, has become one of the great powers of the world. Her present preparations for war and continual development in this direction give unmistakable evidence of her aim and purpose.

The prophet says this power "followeth after the East wind." How definitely this has been fulfilled by the United States since 1898. Nothing short of a miracle was manifested in her conquest of the Philippine Islands. Such a victory over an opposing foe as was gained by Admiral Dewey in Manila Bay, during the Spanish-American War, has not been seen since God fought in the battles of Israel. From that date, America has had possessions in the far East. Hence it became necessary that this government protect its interests in the Pacific Ocean. Some friction has arisen between this

country and Japan as a result and given this government a legitimate reason for sending a large fleet to the Pacific Ocean, which it did in the early months of 1908. Thus the prophecy that "Ephraim followeth after the East wind," is being fulfilled.

How soon the winds of war from the East will burst upon Ephraim's head, no one knows, but the time is near. When it does come, a period of war and blood-shed, such as the world has never witnessed, will be opened. China with its 400,000,000, India with 300,000,000, Korea with its millions, and Japan with its 46,000,000, as leader of the navy of the East, surely will bring a wind of destruction that will shake the foundations of the Western powers. Of all interesting subjects, none is of greater importance to the student of prophecy than this one. Mark it well and prepare for the events.

Verse 2: "The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him."

Greek Catholicism and Roman Catholicism, under the names, Judah and Jacob, will feel the punishment as here described. Therefore it is necessary to understand the territory of these two powers. The Western empire of Rome was divided into ten kingdoms, symbolized by the ten horns of the fourth beast in Chapter 7 of Daniel's prophecy. This leaves the territory of the Greek Church in the Eastern empire of Rome, and that is just where it is found, namely, in Eastern Russia, Armenia, Turkey, Palestine, Egypt and Greece. The population of these divisions follows: Greek 140,000,000, Roman 230,000,000.

Difficulties have already arisen concerning the rule of the Greek Church in Russia, and no doubt its power will be broken in that territory in the near future, accompanied by scenes similar to those enacted during the French Revolution. As Russia, the land of Magog, is to be the captain, or guard, of all the land forces of the East against the West, Judah will

not go unpunished; and when this is accomplished with the Greek Church, the forces will move Westward upon Israel (Roman Catholicism). Thus the entire three divisions and their final downfall are brought to view in the first two verses of this chapter.

Verses 3-7: "He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us: even the Lord God of hosts; the Lord is his memorial. Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually. He is a merchant, the balances of deceit are in his hand: he loveth to oppress."

The Lord once more appeals to Israel by referring to Jacob's experience, to whom the name, Israel, was first given. Jacob, before his departure from home, when he fled from Esau, was a supplanter; he was shrewd in bargains and dishonest in his dealings. This trait of character has continued with the Lord's people until the present time. Jacob reformed, prevailed with God and was named Israel. So modern Catholicism, had it heeded the admonitions of the Lord to learn a lesson from his record, would have turned to God, and been transformed in character.

Verse 7 points out in unmistakable terms the seat of the difficulty. Dishonesty is the prevailing sin of the last days; covetousness is everywhere manifest. Even the Church has entered the field for gain. The prophet Jeremiah says, "from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely." Jeremiah 6:13,14.

Verses 8-11: "And Ephraim said, Yet I am become rich, I have found me out substance; in all my labours they shall find none iniquity in me that were sin. And I that am the Lord thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast. I have also

spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets. Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields."

The land of Ephraim, Protestant America, is represented in various prophecies as a rich, wealthy country. Ezekiel, thirty-eighth chapter, says that it is rich in cattle and goods, in silver and gold. Isaiah, twenty-eighth chapter, says that he sits at the head of the fat valleys. Jeremiah Chapter 49, Verse 31 says, "Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone." Revelation 13:11, where this same nation is symbolized by a two-horned beast, it is said that it came up out of the earth, growing up like a plant. What a marvelous growth and increase of wealth has been witnessed during the short life of this nation. The prophet also describes the spiritual condition, that of entire sanctification. This idea is growing among professed Protestants today; their profession is high and they claim that there is no iniquity in them. John, in Revelation 3:17, says, they say they are "rich, and increased with goods, and have need of nothing." There never was a more contented, self-satisfied people in all the world's history than we may find today in the Protestant churches; but a real hungering and thirsting after righteousness and a desire to know the truth of God, are lacking.

The prophet next calls attention to the former experience when they left Egypt and sojourned in the wilderness for forty years, dwelling in tents and under the boughs of trees. That deliverance from Egypt is set forth in many prophecies as a period of history that is to be repeated. The feast of tabernacles to commemorate this event was appointed in the law of Moses. Lev. 23:33-36. This feast was to commemorate their experience and also to point forward to the time when Israel would again have this experience. So the Lord here

introduces this subject, and says, "I will make them to dwell in tabernacles." When the land is desolated by the vast army of the East, those who are left, and especially the remnant who are expecting these things, will again dwell in tabernacles. (See "Time, Tradition and Truth" by the writer, for a full exposition of this subject.)

This whole story, as here mentioned, is presented in various forms by the prophets, but how little heed is paid to it. How little effort is exerted to know the truth. The sins of Gilgal and Gilead are repeated. There is balm that they might be healed, but they will not.

Verses 12-14: "And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep. And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved. Ephraim provoked him to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him."

As Jacob, for the course he had taken, fled into Syria in his first experience, and as Ephraim provoked the Lord to anger in his early history, so Catholicism will be visited and the blood of Ephraim will be visited upon him as the former history is repeated. How marked the truth of the saying that history repeats itself.

KISSING THE CALF: THE EAST WIND.

Hosea XIII.

Verses 1-2: "When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves."

Originally Ephraim was one of the small tribes of Israel, but later he was exalted to equality with the other tribes and

became ruler of the ten tribes composing the kingdom of Israel or house of Joseph. When he rebelled and took counsel with the house of Israel and erected the calf at Beth-el, dedicated to Baal worship, he died. That is to say, for that sin it was then determined that his name, with the name of Dan, who committed the same offense, should never go into the kingdom of God.

When Protestantism (in the prophecy termed, Ephraim) came out of Catholicism, they were exalted; but in the time of trouble when they reunite with Catholicism, as was done in the days of Israel, and demand again that they kiss the calf, the death knell will again sound. Then it will be settled once and forever.

Kissing the calves, refers to one of the ceremonies of Baal worship; that is they honored the calves as their God by kissing them. This custom has been handed down to this day by Roman Catholicism in the kissing of the great toe of Peter's statue; the only difference is it is transferred to Peter in the place of the calf. Now they worship saints instead of the calf. One is as offensive to God as the other for God says "Thou shalt worship the Lord thy God and him only shalt thou serve."

Verses 3-8: "Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney. Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me. I did know thee in the wilderness, in the land of great drought. According to thy pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me. Therefore I will be unto them as a lion: as a leopard by the way will I observe them: I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them."

The symbols introduced in verse 3 are all designed to show how rapidly and completely Protestantism will vanish. They are putting their trust in their armament and fortresses, but they will not stand, any more than the morning dew will stand before the rising sun. This will not be war in which skill and strength are matched, but a war in which the Ruler of the world will guide in all the movements, as it is said (Zechariah 14:3): "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle," in the days of ancient Israel. Yet the Lord would not have us forget that He is able and will save all that put their trust in Him. The Lord once delivered Israel from all the Egyptian hosts; forty years he fed them manna in the wilderness, and He will ever provide for His believing children, repeating, if necessary, such miracles.

Protestantism has been highly favored, as described in verse 6, but has forgotten God and not appreciated His blessings. The symbols of the lion, the leopard and the bear are used by the prophet Daniel to represent Babylon, Medo-Persia and Grecia. They were heathen powers which ruled Israel centuries before Christ and are brought to mind here to teach that heathen powers will again punish God's professed people.

Verses 9-11: "O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath."

Catholicism has no one to blame but herself for her condition and the judgments that will come upon her. The Lord told the last king upon the throne of Israel, Zedekiah, that there should never be another king over Israel until Christ comes the second time. Notwithstanding these facts, Catholicism has ever been determined to have another theocratic form of government, with the Pope as head, to rule both church and state. Even after losing their temporal dominion in 1798,

they have continued to hold the false theory, and, as pointed out in the Scriptures, they will again establish that form of government. It will, however, prove to be their utter ruin and cause their destruction. When that form of government was first established, in 538 A. D., it was permitted but with the great displeasure of God, and it was the wrath of God that took it away at the end of the 1260 years in 1798. It will surely be a most grievous sin in the eyes of God when Protestantism and Catholicism again unite to repeat that awful crime.

Verses 12-14: "The iniquity of Ephraim is bound up; his sin is hid. The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."

When this kingship is accomplished, Ephraim's destiny is sealed. The seven last plagues are poured out without mixture. This scripture shows that trouble will come upon Ephraim suddenly. When the true Israelites flee from Babylon, represented by the breaking forth of children, the days of Ephraim are not prolonged, for sudden destruction comes upon him.

The next thought introduced is the resurrection of the righteous. This occurs in connection with the coming of Christ. There will be no more repentance for the door of mercy is closed. The cases of all men are decided for eternity. How rapidly that day is coming upon the world!

Verses 15, 16: "Though he be fruitful among his brethren, an *east wind shall come,* the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up, he shall spoil the treasure of all pleasant vessels. Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up."

Protestantism has been very fruitful in its short history, but that will not save it. God states again the source from which this awful calamity will come, namely, the East. When it comes, the East Wind will dry up everything before it. The effect upon the lands of Ephraim and Israel will be similar to that of the hot winds which lick up the moisture when they cross the burning plains.

Who will accept the teaching concerning the East Wind? Who will give heed and seek shelter by faith in Him who has died to save man? May the Lord speed this warning to all who will profit thereby.

CONCLUSION.

Hosea XIV.

Verses 1-3: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy."

The admonition to return to the Lord is still continued to Israel. "Take with you words" can refer only to the Word of God as found in the Scriptures of Truth, and if the people would heed this injunction, joy and peace would be their portion. If they would do this in preference to trusting in their church and thus kissing the calf, they would render a service of their lips in thanksgiving and praise to God and ask Him to take away their iniquities.

Asshur (Assyria) in whom Israel anciently trusted, will not save her in this closing conflict, neither will the battle be at Megiddo, as of old, but it will be in modern Israel's own land, and at her own door. But the true children of God, the

remnant of Israel, who put their trust in Him, will be delivered as were the Israelites anciently.

Verses 4-7: "I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon."

We could not add to the beautiful language of the inspired writer in describing the condition of those who will be saved, even in the midst of apostasy. While Roman Catholicism has left upon record the darkest history of a professed Christian people, some under her influence have lived in harmony with all the light that they have received. The Saviour has looked upon their condition with pity, and, through His own love and merit, redeemed them. Throughout eternity they will stand as an evidence of Christ's great love toward those who have maintained truth and honesty of purpose regardless of environment.

At the present time, while the last call is going to mankind, to come out of Babylon and escape her plagues which shall fall soon, many Roman Catholics will heed the warning and separate themselves from their errors just as Lot left Sodom before her destruction. This is the hour for the children to break forth; it is the time to heed the call and delay not; today is the day of salvation. Let every one heed the warning not to receive the mark of the beast in their forehead or in their hand, or to worship its image.

Verses 8, 9: "Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and

the just shall walk in them: but the transgressors shall fall therein."

Ephraim was the last of the three children of Hosea's wife, therefore his history is the last in this remarkable book. Those who are gathered out of this third division, Protestantism, all members of this division who are saved, will be thoroughly satisfied. While the house of Israel and the tribes of Ephraim and Dan are not carried into the next life in name, the individuals who are faithful are saved; they will all be joined into the one house, Judah, and appoint themselves one head, even Christ. The prophet declares that the wise shall understand these things and the prudent shall know them.

Hosea, who was the first of the Old Testament prophets, has given the key that will open a clear understanding of the writings of the prophets since his day, for the three divisions of Christendom, as herein developed, are brought to view in the writings of nearly all the other prophets.

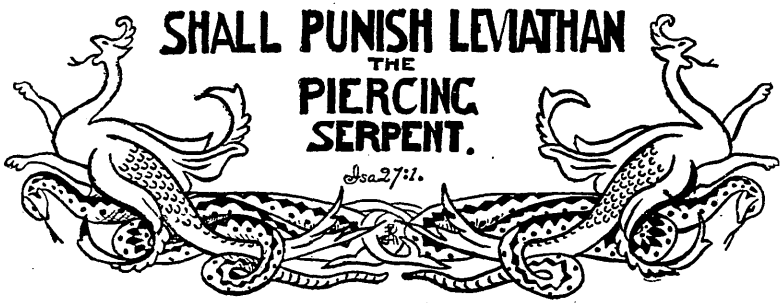
The following important features of Bible study are also established in Hosea's prophecy:

First, all past events of importance are taken by the prophets to represent future events.

Second, these future events are all to occur in connection with the coming of Christ and the very closing scenes of this earth's history. Many of them, if not the larger part, are to occur after the close of probation and before the Lord appears in the clouds of heaven.

Third, the characteristics of these events and the incidents connected with them are to be repeated in modern nations and events, rather than a re-enacting of former history in the former localities.

These points should be carefully studied and clearly understood in order to know the truth. A lack of such understanding has led to many errors. Let the book of Hosea, as here expounded, once become familiar, many other prophecies will become clear as the student considers them.



CHAPTER XIII.

JAPAN AND THE FAR EAST AGAINST AMERICA.

A comparison of the history of the world with the writings of the prophets discloses the fact that every nation of note has been made a subject of prophecy. Egypt, Ethiopia and Lybia, of the continent of Africa; Persia, Babylon, Assyria, Magog, Turkey, Armenia, Russia, Greece, and Arabia, of Asia and Eastern Europe; the ten kingdoms of Western Europe and the United States of America; these are all clearly designated by prophetic writers. Not considering the islands of the sea, the lands mentioned embrace the world, with the exception of the three great Eastern powers, India, China (with Korea), and Japan. Is it not reasonable to suppose that these latter great nations, whose people comprise nearly half the population of the world, are also considered by the inspired writers? We understand that they are. In fact, they are plainly spoken of in the sixteenth chapter of Revelation as the kings of the East. They are a world unto themselves and the oldest established empires in existence. Their race, their color and customs, and their language, are different from those of all other portions of the world.

We shall next consider a portion of Scripture which, we believe, plainly points out the people of the Far East and the part they are to act in the ensuing struggle. The last fifty

years mark an activity among these Eastern nations that is unparalleled by any that has occurred in all their thousands of years' history. The modern activity and education of Japan has surprised the world in both science and war. Today it is schooling thousands of Chinese, Koreans and natives of India in the arts and sciences it has attained. One writer says of China that it is a vast empire of intense activity, whose people have awakened to a realization of the great need of preparing for coming events.

Let us now consider the twenty-seventh chapter of Isaiah's prophecy.

Isaiah XXVII.

Verse 1: "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

In every instance in the prophecies where it is mentioned, the expression, "in that day," we feel safe in saying, refers to the time of Christ's second coming and the events connected with the end of the world. It is evidently so in this instance, for the "great and strong sword" of this verse is the one referred to in the nineteenth chapter of Revelation where Christ is represented as coming on a white horse. "And out of his mouth goeth a sharp sword," with which He is to smite the nations. That beasts and dragons are used as symbols to represent earthly governments is apparent to every Bible student. That the power here symbolized by the crooked, piercing serpent is an island and naval power, there is no doubt, for "he shall slay the dragon that is in the sea." Therefore the serpent as here described, leviathan, could represent nothing but an island power. We think the definite power can be clearly located later in this chapter.

Verses 2-5: "In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every mo-

ment: lest any hurt it. I will keep it night and day. Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me."

One truth prominently set forth in all these prophecies is that God ever exercises a tender care and protection over his children. No earthly power or host of men can ever break through in battle and destroy a child of God whom He wishes spared. His angels are ever about them. No matter how perilous the surroundings, the Lord's protection is over them, and if, for the good of His cause, their lives are saved, Satan and all his host cannot harm a hair of their heads.

Verse 6: "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."

This verse introduces the resurrection of the righteous and the filling of the new earth with the true seed of Israel in fulfillment of the promise to Abraham that he should be heir of the world, and in him should all nations of the earth be blessed. Thus the definite time when this crooked, piercing serpent shall do its work and be destroyed by the coming of Christ, is established.

Verses 7, 8: "Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind."

The Lord is able to do unto him as he thought to do unto those whom he came against. No power can stand before God; they that kill by the sword, though they may smite others, shall themselves be killed by the sword.

The eighth verse expresses an important thought: "When it [the piercing serpent] shooteth forth, in measure thou shalt debate with it." That is, a resistance of some effect will be

offered, but only temporarily. It is also said that "the Lord stayeth his rough wind in the day of the East wind." Thus the home of the piercing, crooked serpent and dragon of the sea is definitely located in the East.

Palestine has ever been the home of the prophets and it is from that country that directions in prophecy are calculated. In the eleventh chapter of Daniel, the Turk on the North is called the king of the North; Egypt on the South is called the king of the South. In the eighth chapter, Persia on the East is represented as coming from the East; Greece on the West as coming from the West. In the thirty-eighth chapter of Ezekiel, Russia, with all its bands, is represented as coming out of the North; in the sixteenth chapter of Revelation, Japan, China and India are called the kings of the East. And, as was noted in the comments on Hosea, Ephraim's home is in the Western continent. This idea gains force when it is remembered that his tribe was camped West of the Tabernacle in the days of Moses.

We therefore conclude that the East Wind which comes from the East must be caused by the kings of the East. Japan is especially the naval leader of the powers of the East. Hence it is evident to the candid Bible student that it is this power, together with India, China and Korea, that form the crooked, piercing serpent of the East. The truth of this assertion will be more generally admitted within a few years when it will manifest its shooting forth as an arrow and as a swift, piercing serpent.

Verses 9, 10: "By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof."

In the law of Moses, recorded in Chapters 27 to 33 of Deuteronomy, are declared certain blessings and curses that were pronounced upon every follower of Israel, according to their obedience or disobedience. One of the curses pronounced was that of the sword of the heathen. In the nine hundred years of national life preceding the captivity in Babylon, the curse of the sword came upon Israel time after time, and they were sold into the hands of their enemies. Finally they were taken captive to Babylon and scattered abroad through the nations of earth. Six hundred years later Jerusalem was destroyed and 1,200,000 were slain by the Romans. Since that time, Gentile Israel has been delivered into the hands of the barbarians of the North country, who swept over Western Europe; and the Church of the East, or Greek division, has been harassed by the Turks and Arabians of the South country.

Once more the final scourge, the worst of all scourges, is to come from the nations of the East, joined by those of the North country and by the unchristianized nations of the South. Tongue cannot picture, no language is adequate to express, the awfulness of the scene. Places of worship will all be leveled to the earth; the defenced cities will be made desolate, and the remnant of Israel will dwell in tabernacles as did Israel of old after they left Egypt.

Such is the picture drawn by the inspired writer. Is it remarkable that thinking men of the world begin to see the danger, even from a human standpoint? Why, then, should not the student of prophecy raise a voice, warning the people of the approach of this awful calamity?

Verses 11, 12: "When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire; for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour. And it shall come to pass in that day, that the Lord shall beat off from the channel of

the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel."

In the thirty-ninth chapter of Ezekiel it is said that they shall be seven years in burning the weapons of war and they will take no fuel out of the forest; so it is represented here, the women undoubtedly referring to those who are left on the earth before the Lord appears. The gathering of those who will escape the judgments of God is next introduced. The channel of the river is a symbol of the people. Especially is this applicable to the Eastern world. Before the time of trouble comes, all who understand the warning message for this time will leave the countries represented by the channel of the river, even to the stream of Egypt. Rivers, in prophecy, are used to denote the people living in the countries through which the rivers flow. Therefore we conclude that the streams, here mentioned, include all that Eastern country; and that the children of God will leave it as the disciples left Jerusalem. They will be led to places in which the providence of God will protect them. The time to leave is stated in Jer. 51:45, 46. Let this point be well noted: "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler."

Verse 13: "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."

This verse expresses clearly the thought heretofore introduced that before the Lord comes, true Israel will be gathered out from the Eastern countries, here termed "Assyria" and "Egypt," which embrace the principal portions of the East and South countries. The Jerusalem here mentioned is not

the literal city; but a place where God's people assemble. In the eighteenth chapter of Isaiah this gathering message is brought to view and the ambassadors are represented as being sent from the land which is beyond the rivers of Ethiopia. In Zephaniah 3:8-10 it is seen that when the Lord comes, those who are translated and those who pass through this time of trouble are from this land beyond the rivers of Ethiopia, which, in "The Inspired History of the Nations," is shown to be the United States of America. Hence this is the land to which they are gathered. Additional evidence confirms the previous statement. Note the following Scripture:

Jeremiah 31:6-9: "For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn."

In our comment upon Hosea, Ephraim is shown to be Protestant America. While Isaiah says that these ambassadors are from the land beyond the rivers of Ethiopia, Jeremiah says they will go from mount Ephraim. The physical conditions of this company clearly show that it will be a literal gathering in this life, done through the work of the true watchman of Ephraim.

But in still another reference (Isaiah 11:14) it is stated that they fly toward the West on the shoulders of the Philistines, and in Verse 15, that He will smite the river (Eastern coun-

try) and the South in the seven streams. In our comment on Chapters 38 and 39 of Ezekiel, in this book, the seven streams are proved to be Libya, Meshech, Tubal, Gomer, Persia, Ethiopia, Togarmah, and many people (the kings of the East). Hence, before that division is smitten and the time of trouble comes, the gathering message will gather the children of God out of all the East, and they will "fly toward the West upon the shoulders of the Philistines." Later it will be shown who the modern Philistines are, but suffice to say that they are the same as the Ephraimites, they having changed their character to that of the Philistines.

This concludes the consideration of the twenty-seventh chapter of Isaiah, but its thought and history are continued by the prophet in the following chapter:

Isaiah XXVIII.

Verses 1-4: "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet: and the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up."

When the word "woe" is used by the Lord, it denotes the most severe affliction that can befall man. In the seven trumpets mentioned by John in the eighth and ninth chapters of Revelation, the last three are woe trumpets, the seventh marking the downfall of the world. In the eighteenth chapter of Isaiah, a woe is pronounced against the land lying beyond

the rivers of Ethiopia, which is Protestant America. In the passage under consideration, the opening statement, "Woe to the crown of pride, to the drunkards of Ephraim," refers to the same land and to the same people. This is truly a proud, haughty, wealthy, self-righteous, independent people, but the day of humiliation is near at hand, when those nations which have been looked upon in the past as the most inferior people will humble the United States to the very dust. The prophet terms the people of Protestant America, the drunkards of Ephraim who are drunken on wine.

In the book of Revelation, Chapter 17, a corrupt woman, the symbol of an apostate Church, has in her hand a golden cup filled with the filthiness of her fornication, from which she has made all nations drunken with the wine of her fornication, which is her false doctrines. So Protestantism is drunken with the false doctrines of Roman Catholicism. Ephraim is represented as a beautiful Church, but it is merely outward show, which will pass away as does a beautiful fading flower when smitten by drought and heat.

The piercing serpent is introduced again, in Verse 2, as the power that will cause the downfall of Protestantism. It is sad for a native-born citizen of this grand country to have laid upon him the burden of teaching the prophecy which foretells its downfall and destruction by a heathen enemy, but it is not the first time that such an unpleasant task has been undertaken. The Lord used Jeremiah to warn his brethren and proud Jerusalem that Babylon would come and burn up the city and slaughter the women and children. They believed it not, and even sought to take Jeremiah's life, accusing him of being in sympathy with the Babylonians. He was cast into a dungeon and let down into a deep pit, where he sank in the mire. But the Lord's care was over him and his life was preserved by friends whom God's providence raised up in this crisis. Similar conditions may be expected when the warning voice is again raised to point out the overthrow of

this nation of professed Christians. But God's word will be fulfilled as surely as the rising sun travels in its circuit day by day.

Sometime ago, in one of the journals of this country, there appeared a picture representing a vast Japanese army marching from the Pacific Coast to Chicago. Doubtless the publishers little realized that such a scene may actually be witnessed in the near future. Even men who are unaided by the teachings of prophecy are beginning to expect such events merely as a result of the outcome of present conditions.

Prophecy reveals that Ephraim will be trodden under foot by the hordes of the yellow races of the East. Numberless dreadnaught battleships and multiplied shore fortifications cannot hinder their progress. The picture drawn by the prophet of the first ripe fruit eaten up in haste by the eater is a forcible one; its meaning is worthy of thoughtful consideration.

Verses 5-7: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment."

Once more the Lord encourages his remnant people, here designated "the residue of his people." To those who desire truth above everything else, God will give the spirit of judgment; and by His grace they will "turn the battle to the gate" in every emergency. The Psalmist David (Psalms 91:7) says that a thousand shall fall at thy side and ten thousand at thy right hand, but the plague shall not come nigh thee. Verse 7 shows how the prophets and priests err in judgment, being drunken with the false doctrines so prevalent in the world at this age. They stumble in judgment. The Lord says He will

be to one class the spirit of judgment, while the others stumble in judgment.

Verse 8: "For all tables are full of vomit and filthiness, so that there is no place clean."

The Lord, through Moses, gave a dietetic and sanitary law for the government of His people. Amid the other false doctrines of the last days, fallen Babylon puts no difference between the clean and the unclean animals, fowl, and things in the water. "All tables are full of vomit"; swine's flesh is a common article of diet. Many other things which are forbidden in the Scriptures are equally common. The Lord says they that eat swine's flesh, the abomination and the mouse shall be consumed together when the Lord comes. Isaiah 66:17; Ezekiel 20:26; Leviticus 11.

Verses 9-16: "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."

The apostle Paul, in Hebrews 5:13, states that those who use milk are the ones who are unskilled in the word of God. The apostle Peter (II. Peter 2:2) says, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." And the prophet Isaiah tells us (Verse 9) that Bible doctrine will be understood by those who are weaned from the milk, those who are somewhat acquainted with Bible evidences of truth. Then he reveals how this knowledge may be obtained, namely, by studying the various writers, noting the names used to represent the people spoken of and the information given about them in the different lines of prophecy, thus fortifying the truth upon every hand. Then the faith which cometh by hearing the Word of God will be as real as if the thing were before our eyes. This thought is further developed in succeeding verses.

Verses 17, 18: "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

Modern spiritualism, which is to act an important part in the closing work, is set forth in many places in the Bible, such as the thirteenth and sixteenth chapters of Revelation and the eighth chapter of Isaiah; through this deception many people are led astray, and make a covenant with death; and hell is at agreement with them.

One of the false doctrines generally held today is that there is no real death, what we call death being simply the gate to the spirit world where happiness and joy are endless. Consequently, these familiar spirits and doctrines of devils are heeded until the truth can make no impression upon the mind. A full exposition of this subject is contained in the last three chapters of "The Inspired History of the Nations," by the

writer. This deception and delusion will be removed; then it will be revealed that judgment has been laid to the line and righteousness to the plummet.

The overflowing scourge of Verse 18 is the same as the crooked piercing serpent of Chapter 27.

The prophet concludes this chapter by giving further instruction on how to study the Bible. In planting the soil, the planter does not plant his corn, wheat, barley, fitches and cummin mixed and unseparated, but he plants everything in its place, as God has given him discretion; neither in threshing does he put them all in a pile and thresh them together. So we are to study the Bible, rightly dividing the word of truth. When this is done, it fits together as perfectly as the parts of any machinery ever manufactured by skilled mechanics. Not a doubt is left in the mind of any one who follows this course in the study of Biblical subjects.

THE NEW NIPPON.

In order that Japan may be better understood, we take the following extracts from an article written by a Japanese and published in *The Success Magazine* January, 1911:

"*A Half Century of Marvelous Progress.*—People do not understand how the Japan of barely fifty years ago—that semi-barbarous nobody in the family of nations—should manage to come out of her hermitage so suddenly and stand before the astonished eyes of the world as a peer of Russia in armed might, and the ally of the proudest power in Europe. They simply can not understand it, and small wonder. It is, indeed, a far cry from the crested junks of Commodore Perry's days (they had banners galore aboard them but not one solitary, rusty flint rifle even) which stood for the Japanese navy, to the 20,000-ton super-Dreadnought battleship *Satsuma,* which is the flagship of our first squadron today. And forsooth, it is not the simplest thing to realize that all that distance was

covered within the measure of a man's lifetime. This, moreover, is not the only wonder.

"For these and all the other astounding puzzles in the making of the New Nippon, there is one all-sufficient key: His Majesty, the Emperor.

"'I am the State,' said a king of France. The emperor did not say that; it was not necessary. All his august ancestors and predecessors on the throne of the Mikado had been that. But in quite another sense, Mutsuhito, the Emperor of Nippon, has been and is the New Nippon.

"The more thoroughly this fact is understood, especially in the Occident, the better will the Japan of today be understood. . . .

"It was the fourteenth day of March of the first year of Meiji (1868, A. D.) in Kyoto, called simply, Miyako, or the capital. On the 'jewel-seat' in the South Palace, or the throne room called Shishin-den, the historic hall wherein the coronation and all other great court ceremonials were wont to be performed, sat the young emperor. A purple curtain came down to the level of his waistline. For in those days, none might dare look upon the august person with the naked eye —not even the highest minister of State. The emperor, as a usual thing, speaks but little. On that Third-Moon day, however, he made his longest and his greatest speech, which passed into history as the Five Articles of the Imperial Oath.

"After taking a solemn oath before the gods, he said:

"I. 'Let the popular assemblies be established far and wide and let the public opinion decide public measures.

"II. 'Let the Above [the government] and the Below [the governed] be of one mind and united; let us devote ourselves to the course of State.

"III. 'Let the civil and the military administrations travel in harmony as along one road; let every citizen realize his aspiration through his endeavors, so that the hearts of the people be full of activity without tiring.

"IV. 'Let us destroy the evil usages of the past; let us build on the foundation of the great principles of Heaven and Earth.

"V. 'Let us seek knowledge throughout the world; and greatly elevate and extend the position of the empire. We wish to bring about such changes as never were before in our country; and we ourselves shall lead the way. Therefore, we have taken the oath before the Divine Understanding of Heaven and Earth and wish to lay the foundation of State and establish the way of peace and welfare of our people. Let them hear these our will and co-operate in the work.'

"Do these words strike you as the speech of a sixteen-year-minus-eight-months' youth? Do they sound natural from a young potentate reared in all the seclusion of the Kyoto palace, with all the ossified traditions of an absolute monarchy and spoken from out the purple twilight of the demigods?

"They are uncanny. They should be. For they are the announcement of the birth of a miracle—an imperial miracle.

"*The Birth of the New Japan.*—The fourteenth of March, 1868, upon which day was given the five-articled imperial oath, is as good a day as any, perhaps, to choose as the birthday of the New Nippon. On that same day, another imperial rescript was issued. It was a sort of personal letter from the Mikado to his own people and portrays the workings of his mind more clearly, because it does so more fully, than the imperial oath. Here it is:

" 'In the feebleness of youth, I have dared to succeed to the throne. Since then, I have thought, not without fear and trembling, both in the morning and at even, with what measures we should stand amid the nations of the world and in what manner I should further the wishes of my ancestors. . . .

" 'Today, the day of change in the imperial administration, it is my own crime if even a single one of the millions of my people were to fail to get his own place.

"'Today, with the toil of my own flesh and bones and with my own heart and mind I wish to attend to the government of the people; I wish to face the difficulties myself before every one and tread in the footsteps of my ancestors, that I may fulfil the sacred duties of the sovereign to the millions. . . . I wish to take active and personal part in the work of administration and construction; in the work of bringing peace upon my people. I wish that we may finally succeed in farming the ten thousand miles of waves and extend the prestige of the country in the four directions and place the under-heaven in the firmness of Mount Fuji.

"'But, if you people were to abandon yourselves to the evil usages of the past and look upon dignity and form as the sole concern of the imperial court, so that at every active step I take you were to allow yourselves to be astounded beyond measure and conjure up all sorts of misgivings and doubt and give tongue to a thousand gossips, then you will prevent me from accomplishing my aspirations. You will force me to go astray from the way of the ruler. More than that, such action on your part would end in causing the loss of the under-heaven which the imperial ancestors have handed down to us. Do you, therefore, understand this my will and bear it in mind; let us depart from the individual and selfish view of things and adopt the pronouncement of the public at large. Do you help my work and preserve the land of the gods and so console the divine spirits of the ancestors. If you do these things, it will afford me a greater happiness than life.'"

A NEW ALLIANCE.

In these days alliance by one nation with another is very common. At this time Japan is in alliance with England. On the third day of May (1911) England made an alliance with the United States. It is perpetual in its design; however, it may be terminated by either party at the end of each five years.

It is called a peace alliance between the two powers named, and requires a third party in difficulty with either one to arbitrate. This practically disannuls the alliance between England and Japan. It is probably best stated by the associated press in the following taken from the *Oklahoman* of May 4, 1911:

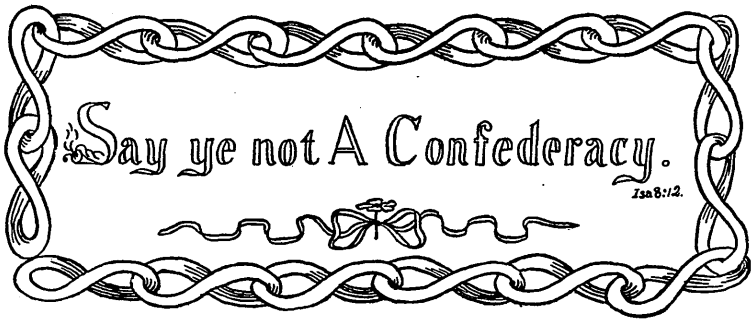
"*Treaty Agreement—Understood that all Existing Alliances Are Abrogated Under New Pact.*—Washington, May 3. —The Anglo-American arbitration treaty, several of whose provisions, as now agreed upon by both nations, became public property today, is not merely a peace pact; it is a closely drawn bond between the United States and Great Britain, through which, diplomats declare, the two English-speaking nations will be bound to present a united defensive front against the world.

"The new treaty makes the United States and Great Britain international brothers, who shall act together in all disputes, whether such disputes include other nations or not. It is an agreement through which neither nation shall enter into any new alliances with a third nation whatever.

"This peace pact makes the existing alliance between Great Britain and Japan a subsidiary matter, and any possible dispute between the United States and Japan will, upon the signing of the new Anglo-American treaty, virtually force Japan to submit to arbitration."

This was the interpretation put upon the provisions of the pact by eminent authorities on international law.

We hold the above alliance to be very significant and far-reaching in its purpose. Seeing the danger to the West from the East this is an alliance of defense against the yellow races. Japan is now forced to seek her allies in the Orient and with Russia. This is just where the line is being drawn between the East and the West.



CHAPTER XIV.

A WONDERFUL OBJECT LESSON.

The Lord has not left us without an opportunity to know the truth. He has taught the same truth by all the Bible writers but has used different ways and similitudes to impress that lesson upon the mind of the reader. When Israel was brought out of Egypt, there being no written or printed Bibles as we now have them, the only knowledge of God then in the world was that which had been handed down from father to son since creation and that which came through the ministry of angels. This knowledge was almost entirely lost while in Egyptian bondage, so He instituted a comprehensive system of education to restore the principles of the gospel enjoyed by their forefathers, using object lessons and teaching them as we now teach children in the kindergarten. Christ, their great high priest in heaven, ministering in the sanctuary above, was exemplified in the Aaronic priesthood. The tabernacle built by Moses, and all the services connected therewith, taught the people of the ministry of Christ in heaven, and its relation to the everlasting covenant made with Abraham, their father.

Prophecy uses the object lesson system of teaching future events, very largely illustrating them by past events. Before Christ the object lesson method of teaching was the only one

used by the Lord. This is true in the prophetic parts of the Old Testament as well as in the service of the sanctuary and sacrificial offerings. Historical events are taken as a basis for illustration of predictions of future events.

The saying that history repeats itself is not sufficient as a basis on which to make a future calculation; but when a certain past event is used by the Lord as an object lesson, we study that definite event because that far it correctly illustrates what shall be. (See The Great Systems of Teaching, in Bible Atlas.)

Let the reader bear in mind that God used that same principle, of teaching by object lessons, in the writings of the Old Testament prophets, using events of past ages to represent events in the last days. When this point is once understood, the writings of the Old Testament will appear much clearer than ever before. In the writings of some of the prophets, such as Daniel and John, several subjects are sometimes considered in one chapter; but not so in other prophecies. As we have seen, the book of Hosea is one subject from beginning to end. In the larger books, such as Isaiah, Jeremiah and Ezekiel, frequently a single prophecy embraces several chapters. Upon the consideration of one such prophecy, beginning with the seventh and concluding with the eleventh chapter of Isaiah, we shall at once enter.

It is introduced by a record of events which were to occur in the days of the people then living. From the history of those events, the mind of the student is carried down to the end of the world, at which time the prophecy will be fulfilled. In the sixth chapter is recorded the call to Isaiah to deliver the message to the people. The time which it covers is expressed in verses 11 and 12.

"Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate. And the Lord have removed men far away, and there be a great forsaking in the midst of the land."

This shows clearly that the prophet includes not only the historical events of his day but the events near the close of earth's history.

Isaiah VII.

Verses 1-16: "And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool, in the highway of the fuller's field. And say unto him, Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal: Thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established. Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son,

and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

We have in the foregoing Scripture the history of a three-fold combination or confederacy: Rezin, king of Syria, Pekah, king of Israel, and Ephraim, united against Judah. Ahaz, king of Judah, was greatly perplexed, but the Lord informed him through the prophet that the confederacy should not stand, saying (verse 4), "Take heed and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah," for within sixty-five years Ephraim shall be broken and shall not be a people. This prediction was literally fulfilled. The prophecy was written, B. C. 742; two years later, the king of Assyria went up against Damascus and carried the people of it captive, and slew Rezin (II Kings 16: 1-9), and we read that Pekah died one year later. "And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah." II Kings 15: 30.

Nothing can be more plainly stated than what is said by the prophet in these verses, namely, that the lesson taught by the record of that ancient confederacy is that we should learn from it the lesson of the three-fold confederacy of modern Christendom. This ancient historical event is used as an object lesson of the near future. And this lesson now under consideration, is a most important one.

Verses 17-22: "The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria. And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of

Assyria. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard. And it shall come to pass in that day, that a man shall nourish a young cow and two sheep: and it shall come to pass, for the abundance of milk that they shall give, he shall eat butter: for butter and honey shall every one eat that is left in the land."

The prophet, in verse 17, carries the mind from the time of this three-fold confederacy to the time of its repetition, which is expressed as being in "days that have not come." Verse 18 reveals that the Lord in that day will call for a general assembly of the people of the South, Africa, and of all the East, Assyria; which will be a vast multitude. As this territory includes two-thirds of the population of the globe, truly they will be as thick as flies upon the bushes and bees in the holes of the rock.

The expression, "in that day," always refers to the time of the end of the world. The king of Assyria is represented (verse 20) as hiring those beyond the river, doubtless meaning the Euphrates. This would include all the South country, Egypt, Africa and Turkey. With these he will make a clean shave as the razor shaves the face of a man.

Verses 21 and 22 teach that those who are left in the land will be especially cared for, no doubt referring to the people of God who will receive special protection and care in the time of trouble.

Verses 23-25: "And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverings, it shall even be for briers and thorns. With arrows and with bows shall men come thither; because all the land shall become briers and thorns. And on all hills that shall be digged with the mattock, there shall not come

thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle."

These verses tell again of the desolation that will be wrought by Assyria, representing the Eastern nations. That the ground cultivated during that time, for the immediate sustenance of those left will be blessed of God, is evidenced by references to milk and honey.

Isaiah VIII.

Verses 1-8: "Moreover the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria. The Lord spake also unto me again, saying. Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

The suddenness of the downfall of Samaria and Damascus at the hands of the king of Assyria is represented by the birth of a child. The fulfillment of this, as heretofore shown, was in the death of Rezin, king of Syria, two years later. The purpose in recording this history is to show the suddenness with which the modern confederacy, once it is entered into, brings

into existence the time of trouble, such as never was since there was a nation. The prophet was particular to take faithful witnesses and those who would make a faithful record of these matters, for the events were those to which God would refer when that history is repeated in the last days. Hence we ought to study the record carefully in these days.

The reason this history was made is plainly stated. The people of Israel and Ephraim had refused the waters of Shiloah. This was the water of life, the truth which God had sent them, but which they had rejected; consequently the king of Assyria came against them. Similarly in the last days, God has a special message of great light and truth for the people. The story is all told in unmistakable language, but the people will not listen. Probation has not yet closed; the waters of Shiloah are still offered to the people. The latter rain is to be poured out as it was on the day of Pentecost, but the great masses of humanity will move blindly on to destruction, not heeding the earnest warnings of God's servants, whose teachings are based upon the prophecies of His Word. Hence the result will be the same, as it was in the days of the prophet, only a thousandfold worse.

Syria is a country north of Palestine where the Gentile church was largely established in the Greek language. The Latin division of the Gentile church was established farther west, in Rome and Western Europe. The Protestant division was still farther west, in the United States. As these three divisions are to continue until the end of the world, they are introduced into this prophecy. In the former prophecy, Judah was the better and chosen people of God. Again in the last days, a threefold confederacy will be entered into by the three divisions, Greek, Roman and Protestant, against the true people as the ancient three-fold confederacy of Isaiah 7 came against Judah. The home of modern apostate Judah, the first division, is still Syria and Western Russia; and as the vast army is raised in the East, it will first reach this territory and

the church power will be overthrown and Russia itself become the leader of the host. Then the prediction of the prophet that the stretching out of the wings of that multitude will fill the whole land, will be realized. And when this confederacy is entered into within sixty-five years Ephraim will cease to be a people as he did in the ancient confederacy. (See comments on Hosea I, and on the seventy years of Zechariah's prophecy.)

Verses 9-15: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken."

Verse 9 is a warning against the association or confederacy of professed Christendom. It may believe that a three-fold union cannot be broken, that the Lord is directing; arguments may be made attempting to prove that the civil and ecclesiastical powers should be united; nevertheless, "ye shall be broken in pieces." And that will occur suddenly, even before a child can be born and grow up to know the difference between good and evil.

Revelation XIII shows how Protestantism will make an image to Roman Catholicism in the form of government and Revelation XIV contains a special warning against such a

change, which is a union of Church and state. The Old Testament prophets also gave warnings of similar import.

Verse 10 says that they may take counsel together. Ephraim and Israel did this anciently, erected their altars and claimed that God was with them. So they will do again, but the Lord says, "God is with *us*." Who are "us"? Undoubtedly the ones engaged in warning the people against union and confederacy, as Isaiah warned in his day. It surely cannot be those who are entering into the confederacy, although it is a confederacy of Christendom.

This confederacy will be strongly opposed (Verse 11), and the Lord tells his servants to have nothing to do with it, for it is not in harmony with His will. The reason is stated in the next verse (12). In our comments on Hosea, it was observed that the prophet declared that the judgments of God were abroad in the land; but the people declared the reason for disaster was that they had no king. Similarly, Isaiah says the people are afraid; but God says to His servants, "neither fear ye their fear, nor be afraid . . . Let him (the Lord) be your fear, and let him be your dread."

Verses 14 and 15 show that, while He will be for a sanctuary of defense for those who trust in Him, He will be a stumbling-block "to both the houses of Israel, . . . and a snare to the inhabitants of Jerusalem."

Verse 16: "Bind up the testimony, seal the law among my disciples."

This verse contains thoughts of great importance in our day. "Bind up the testimony," is the admonition. If ever there was a time when men ought to search the Scriptures as for hidden treasure, that time is now. "Testimony" is that which has been testified upon the subject under consideration; that testimony can be found only in the writings of the prophets, for they compose the class of writers upon this subject which God has used. To "bind up" is to gather out the rays of light which God has written for our benefit. Therefore

special searching for the light contained therein is necessary. The writings of the prophets form the only source from which information that will save the children of God from the calamities that are coming upon the world can be obtained.

In addition to this, the prophet says, "Seal the law among my disciples." The law of God is that which governs the actions and determines the character of men. The sealing of the law is the stamping of its divine principles, by the Spirit of God, upon the heart. It will enable people to stand in the last days. In a more specific sense this is brought to view in the special messages of Revelation (Chapters 7 and 14) which tell of the 144,000 who are to be translated when the Lord comes. They are said to have the seal and the name of God in their foreheads. The name of God, as the Creator of the heavens and the earth and as the Maker of all things, which distinguishes Him from all other gods, is found only in the fourth, or Sabbath, commandment of the divine law. It is in this sense, we understand, that Isaiah uses the expression, "Seal the law among my disciples." For a full exposition of this subject, see "The Inspired History of the Nations," and other works.

Verses 17-20: "And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

The time when this prophecy applies, just before the second coming of Christ, is now definitely located. As the child in the past was to be born as a sign, so God declares that those whom He will raise up to warn the world against the confederacy and to bring about the Sabbath reform shall be a sign to the people in the last days.

Another evidence, or testimony borne by Him, is the admonition to the people not to seek after familiar spirits nor try to communicate with the dead. The fulfillment is seen in our day when hundreds of thousands of those who will not accept the truth are drifting into modern spiritualism, which, we are told, will sweep the world with its great delusions. Verse 20 states the test that may be applied to reveal all deceptions; if they are not in accordance with the law of God and the testimony borne by His prophets, there is no light in them.

Verses 21, 22: "And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.

These verses refer to the seven last plagues, described in the sixteenth chapter of Revelation, and the experiences that will come during the time that they are poured upon the earth. Hunger and thirst and sickness and the sword will be the result of this confederacy. And then, says the prophet, they will look up and curse their king. There will be no repentance for probation has closed; they will be driven to darkness and despair. Such is the sad story of all who do not heed the light and truth which they have had the privilege of accepting but have rejected.

Isaiah IX.

Verses 1-5: "Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy:

they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire."

Concerning the first affliction that God brought upon the land Zebulun and Naphtali, we read: "In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." II. Kings 15:29.

Concerning the second affliction, which was more grievous, we read as follows: "The king of Assyria came up throughout all the land and went up to Samaria and besieged it three years." In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away captive to Assyria. . . . For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh, king of Egypt, and feared other gods. II. Kings 18:10, 11. In this we have another instance of history repeating itself. The Lord is particular to state that the next affliction is not to be compared with this in severity. As ancient Israel was carried away captive by Assyria, so modern Israel will be taken captive by the Eastern powers. The last days are described by the prophet as days of special darkness, when "darkness shall cover the earth and gross darkness the people." This darkness will greatly exceed the dimness concerning God's will that hung over the people in the past, but the prophet asserts that the light will shine upon those who desire the truth. The nations have been multiplied; the Christian powers have made great conquests; the sun never sets on the possessions of either the United States or Great Britain. However, true joy in the gospel has not increased proportionately to the

growth of these nations, but their joy is as the joy of one who has reaped a rich harvest of wealth. The time is near when the oppressive yoke of simple power and the oppression of the wicked will cease. The way God fought in the days of Midian will be repeated. In that battle there will be fire, for we read that the beast and the false prophet are cast alive into the lake of fire when the Lord comes.

Verses 6, 7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

All will agree that this Scripture refers to Christ. This child was born by promise to Adam when the promise was made that the seed of the woman should bruise the serpent's head. That promise was confirmed to Abraham by the oath of God, and it has been sure to every child of God since Abraham's time. We are glad to say, "to us a child is born . . . and the government shall be upon his shoulders," and that He will come to establish His kingdom, as these verses declare. He established the kingdom of grace as soon as man sinned, but the kingdom of glory is still future, but of that kingdom there is no end. The kingdom of grace will end when probation closes, but the throne of David upon which Christ is to rule will have no end. Thus the Scriptures again carry us down to the coming of Christ and the end of the world.

Those who hold that Christ's kingdom was set up and established when He was here on earth, or on the day of Pentecost, make a fatal mistake. These verses tell us that it is established from henceforth, that is, from the coming of

Christ forward. Let these two kingdoms be thus understood and all difficulties upon that question will vanish.

Verses 8-11: "The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars. Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together."

God has sent His servants to appeal both to Catholicism and to Protestantism that they heed the things written concerning their future. But in their pride they boast and say to calamities, Come upon us; we will rebuild stronger than before. This disposition is manifest today. God has visited many of our fair cities with fire and with earthquake, but instead of learning the lesson that God intends to teach, they make immediate preparations to build structures that are fire and earthquake proof. They discern not the forerunner of God's judgment in the land. And as before the flood, they build and plant as if the Lord had not sent warnings to them. Because of this course, the Lord will raise up adversaries who will join themselves against Ephraim and Israel as He did in former history.

Verse 12: "The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still."

Bear in mind that ancient names are used to represent modern nations and events. Here, then, is a description of how Roman Catholicism, represented by the house of Israel, will be devoured by open mouth. A new feature is introduced, which will be made clear later in these studies, under the name of the Philistines. The comment on Hosea 12:1, 2 has set the scene of battle clearly before the reader. In Verse 11

Assyria, who is the adversary of Rezin (Syria), comes from the East against him (the house of Israel). The Lord joins his (the house of Israel's) enemies: Assyria from the East coming across the territory of Syria (Verse 12) and the "East Wind" of Hosea 12:1, 2 (Japan) coming across the United States (Philistia) joins Assyria from the East and the two devour the house of Israel (Roman Catholicism) "with open mouth."

Verses 13-17: "For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is a hypocrite and an evil doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

When God once stretches forth His hand to destroy the inhabitants of the earth, it will not be taken back until the work is entirely completed. These verses consider the final downfall of Israel (Roman Catholicism). The sentence is especially pronounced against those designated as the "head" and the "tail." The prophets, or teachers, are represented by the tail, while the civil rulers are regarded as the head. The head is supposed to guide the affairs of the nation and the other class is to inform the people of the dangers surrounding them. But neither one has performed its part. They have left the body (the people) to the mercy of every foe. They are the ones who are most responsible and they make great pretensions in religion, but their profession is only hypocritical and their religion is only in outward form.

Verses 18-21: "For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the

thickets of the forest, and they shall mount up like the lifting of smoke. Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still."

A further description of the events that will ultimately bring their final destruction is here given. The statement is that every man shall be against his brother. Ephraim and Manasseh were sons of Joseph and they are taken in this prophecy to represent the brotherhood of Israel and Ephraim (Catholicism and Protestantism) when they will be opposed to each other, and then they will join together against Judah (Greek Catholicism).

We have now in this picture, first, Assyria against them all; second, the East, as before described, against Western Europe; third, America and Europe against Greek Catholicism. The prophet also gives a graphic description in these verses of the last event when the beast (Roman Catholicism) and the false prophet (Protestantism) shall be cast alive into the lake of fire.

The opposition of the three to each other indicates internal difficulties which weaken the contestants, and prepare them for the destruction brought by the outside forces of Assyria and the kings of the East.

Isaiah X.

Verses 1-4: "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be

their prey, and that they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still."

In this confederacy, the Christian governments must enact laws for the land as Rome did during the Dark Ages. These laws are intended to compel obedience to the one at whose instance they are enacted. But God says, Woe to the unrighteous nation which writes these grievous decrees, and He refers to other laws that favor the rich and oppress the widows, the poor and the fatherless. Money occupies the minds of men in the last days. Measures that practically place a tax upon every one who consumes the commodities of life are lobbied through the legislatures for unjust gain. The liquor traffic, for example, in all its murderous, villainous outrages, is permitted by the lawmakers and is legalized by the courts because of the revenue and the bribes which come from those engaged in its destructive work. The day of vengeance is hastening on and God says His hand is outstretched still to make the destruction complete. Probation has closed and God's hand is stretched out to avenge the distress of the poor and the cries of the laborers who have been defrauded of that which is their due.

Verses 5-12: "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. For he saith, Are not my princes altogether kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as

Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks."

Even that which will be in the mind of the Eastern nations is told us. When they start out, they do not expect to do as great things as they will accomplish. God uses them merely as the rod of His anger, as he used Nebuchadnezzar, king of Babylon, to overthrow ancient Jerusalem and the king of Assyria to destroy Israel. They will not realize that God enables them to accomplish this, but will take the glory to themselves. Ezekiel (38:10-12) tells us that an evil thought shall enter into their mind and they will go out to rob and plunder and "take a spoil," but they have no idea of going to the extent to which they will go. "It is in his heart to destroy and cut off nations not a few," but not "to tread them down like the mire of the streets," and to perform the cruel acts that are pointed out in the prophecies. This power will recount the great deeds done in both ancient and modern history, and can it not repeat them? That their princes are kings (Isaiah 10:11) is true, for many nations shall be joined in that one movement. This gives them confidence that it is in their power to do as they desire. And so they will, until the work that they are chosen of God to perform is completed. But that is not all the story. God is no respecter of persons and when the wicked can no longer be used as instruments in effecting the will of God, they will also be cast out as an abominable branch.

Verses 13-19: "For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed

their treasures, and I have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his forests, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them."

The Lord never leaves the story half told for even the details are written that those who will consider them may profit thereby. Nebuchadnezzar, after destroying Jerusalem and taking the people of God captive, was seated on his throne in one of the finest cities the world has ever known. He was young, stout-hearted and brave. Upon a certain occasion, in the presence of his lords, he exclaimed, "Is not this great Babylon that I have built?" At that very time the Lord pronounced sentence against him that his hair should grow as eagle feathers, his nails like birds' claws and he should be driven out from among men and eat grass as the ox until the dews of seven years pass over him, till he might learn that there is a God in heaven that "ruleth in the kingdom of men and giveth it to whomsoever He will." Daniel 4 and 5.

In the last days these Eastern nations will boast in similar manner, and when they have robbed the Western nations as a nest is robbed of its eggs, no man daring to raise a voice

against them, then, says the Lord, their punishment will follow. God will kindle a fire in their midst and they will be destroyed by the brightness of His coming. God has set His hand to remove the inhabitants of the earth and it will be done through the events predicted by the prophets.

It is our privilege to know the detailed movements of these nations in the last days and the closing events of this earth's history. This power will be destroyed, both soul and body. The soul is the life. This sentence is not pronounced against the righteous; his name is written in the Lamb's book of life; his life is hid with Christ in God, and when the Life-giver comes, life will be restored to him eternally. But to this people, eternal life is not promised; therefore they must be destroyed both life and body. They have boasted to themselves that they have great wisdom, prudence and good judgment, but true wisdom comes from God and teaches humility, not boastfulness.

Verses 20-25: "And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sands of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land. Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction."

The house of Israel has ever stayed upon the Assyrian form of worship, but some among them heed the message of truth and come out and escape before her judgments come. Such,

from this time on, "shall stay upon the Lord, the Holy One of Israel." The admonition to this remnant is not to be afraid of the Assyrians, although they will lift up their rod against them as Pharaoh followed the host of Israel into the Red Sea. That the deliverance of God's people in the last days is assured is evidenced by the escape of God's former children, Israel of old through the Red Sea, dry-shod.

Verses 26-34: "And the Lord of hosts shall stir up a scourge for him according to the slaughter of Median at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: they are gone over the passage: thee have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. Madmenah is removed; the inhabitants of Gebim gather themselves to flee. As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem. Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one."

Here is a most vivid description of the future by incidents borrowed from past events. The nations of the world may, from time to time, spoil and rob and plunder other nations, but they can never lay their hands upon those that are under the shadow and protection of the Almighty. His eye runs to and fro throughout all the earth and He manifests Himself strong in behalf of those that fear Him. So, in the time of trouble, the decree may be passed by the Protestant division that all

who will not worship the image and receive the mark of the beast shall be killed. The dragon power of the East may be wroth with Christendom and go to make war with the remnant of her seed; but God promises to raise up His rod, as it was raised up by Moses at the Red Sea; and bring in confusion among those who war against His people, as He did among the Midianites at the rock of Oreb. The remnant people receive the anointing of the Lord. The yoke of the civil power is broken from off their neck and they are free from every earthly foe; no power dare to raise its hand against them.

The places mentioned in these verses lay on the line of march made by the Assyrian king who laid siege to Jerusalem. Anathoth which was the home of the priests was the last point taken before reaching that city, and they were the first to feel the stroke of Jerusalem's fall. In the last great conflict, similar events will occur. As the vast army marches toward the West upon modern Jerusalem (the professed church), the honorable men and the prophets will once more be among the first to fall; they are represented by the head and the tail, as before noted. Thus the historical facts of the past and the surety of God's prophecy for the future form a two-fold evidence of the accuracy of these statements.

Isaiah XI.

Verses 1-4: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

Jesse was the father of David. Upon David's throne Christ is to reign at his second coming. In that day the branch here mentioned shall shoot forth. Christ will be governed in all His decisions and actions by the character described in these verses. "With the breath of His lips shall He slay the wicked," refers to the same as the sword that proceedeth out of His mouth mentioned in Revelation 19:15. It is the same sword that will punish leviathan the crooked serpent. Isaiah 27:1. Thus the coming of the Lord is introduced in this chapter.

Verses 5-9: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Such is the reign of peace in the home of the saved, the earth restored to its Edenic beauty where the wicked no more will rule and where Christ will reign upon the throne of David. All ravenous beasts and poisonous reptiles will have ceased to exist. Then nothing in all the earth will hurt or destroy.

So many Scriptures mention this subject and so fully is it presented in the last chapter of "The Inspired History of the Nations," that we refer the reader to them for further details concerning it.

Verses 10-16: "And in that day there shall be a root of Jesse, which shall stand for an ensign, of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which

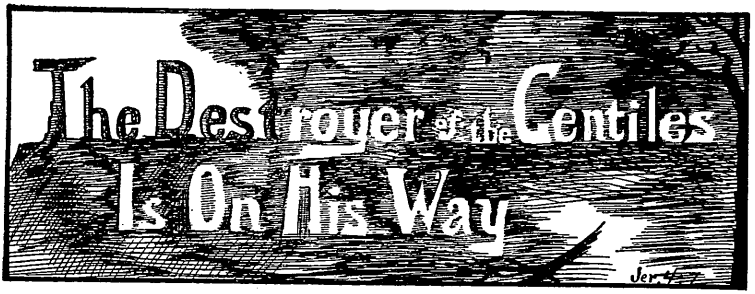
shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the West; they shall spoil them of the East together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

Remember that the expression, "In that day," always refers to the events of the last generation and the coming of Christ. These verses introduce one of the greatest and most important works God ever set His hand to do in this world. This work is stated as a movement, especially among the Gentiles. God once set His hand to deliver His people out of the nations of the earth and to establish them as a nation to themselves in the land of Canaan; and, according to this prophecy, He will set His hand again the second time to do a similar work. This time they will not be gathered out of one nation alone, but out of all the nations of the world; for since the days of the captivity, six centuries before Christ, the people of God have inhabited all lands. Consequently, gathering them out must be a world-wide movement.

The message preparing God's people for this literal gathering out is brought to view in Revelation 14:6-12. When this work is completed, probation closes, the gathering out of God's

people then takes place and the judgments of God begin to fall upon the earth. The confederacy heretofore described is immediately formed as an offensive movement against the remnant whom the confederacy suppose to be the cause of the judgments; and the "time and trouble, such as never was since there was a nation," is visited upon mankind.

So the eleventh chapter of Isaiah is the culmination of the theme we have been considering, which began in the seventh chapter. Thus far every lover of truth and every one who will love life more than death will be especially interested. So many interesting points are introduced in the closing verses that we will not at this time attempt a comment upon them. They are full of significance, but as other prophecies bear upon the statements regarding Moab, Ammon, the Philistines, and other points here referred to, we will develop those ideas when we reach them in the consideration of the Scriptures which refer to them.



CHAPTER XV.

A GENTILE PROPHECY.

The three divisions of Christendom, under the names Judah, Israel, and Ephraim, are again considered in the seventeenth chapter of Isaiah's prophecy. It is indeed impressive to note how, under these titles, Hosea throws light on this subject as treated by other prophets. Hosea is truly the key to the situation and sheds much light upon many passages throughout the prophetic writings.

Isaiah XVII.

Verses 1-3: "The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap. The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid. The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of hosts."

Damascus was the capital of Syria, and Syria was the original home of the Greek Gentile Church. So Jezreel (Judah), the first child of the wife of Hosea, who represented this division, we can see, is introduced under the expression "the burden of Damascus." Verse 3 says, "the fortress shall

cease from Ephraim," who is the third division, according to Hosea's prophecy, and represents Protestantism. The prophet next introduces and describes Israel (Roman Catholicism).

Verses 4-6: "And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uttermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel."

This description reveals that, although this division is truly in a bad condition, a few individuals will be gathered from among them. How clearly the history of these divisions is foretold.

Remember that Jacob stands for the word Israel in this text, and when that name is substituted for Israel, then you have the three divisions clearly defined in this Scripture. In the remaining part of the chapter, the writer describes the nations that will be brought against these divisions and how they will be rebuked. Hence, is it not clear that the three divisions originated in the days immediately following the death of Solomon, when they were established under the names Judah, Israel and Ephraim? Ephraim was foretold as early as 1689 B. C., when his pre-eminence over Reuben was prophesied. Because of a wrong course taken by Reuben, his birthright was turned to the children of Joseph. I. Chron. 5:1, 2. This incident gave Ephraim a prominent position among the twelve tribes. Jeroboam, the first king of Israel, was an Ephraimite. Thus these names and divisions are carried down to the end of the world's history, and they constitute the three divisions of Babylon mentioned in Revelation, sixteenth and seventeenth chapters. Many of the mysteries of the Old Testament writings vanish when one gets these facts clearly in

mind. It is the only reliable teaching concerning the movements of nations; and the only scriptural explanation of the yellow peril.

The subject under consideration in the fourth chapter of Jeremiah is of vast importance just at this time. We trust the reader will bear with us while we submit the evidences for the purpose of removing every doubt. The facts are, that every book and the object in every subject introduced in the writings of the prophets, is to acquaint the mind with the events that are to occur in the present age of the world. We therefore take such portions only as in our judgment are clearest and most convincing to the ordinary reader. Deeming this chapter one such portion, we will notice its statements.

Jeremiah IV.

Verses 1-2: "If thou wilt return, O Israel, saith the Lord, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory."

A direct appeal comes to the House of Israel (Roman Catholicism) with the promise that if they will return "the nations shall bless themselves in him (The Lord)." As long as probation is extended to the race, it is the privilege of every one to accept God. Prophecy gives us the plain prediction of what men will do, and that few will be saved. On the other hand sufficient provision has been made that every one in the world could be saved if they have a desire to be. Therefore, while it is evident that the Roman Church will not, it is equally evident they could be saved if they so desired.

Verses 3, 4: "For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take

away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings."

The Greek Catholic Church, under the name of Judah, is next admonished in the same manner as was the Roman Church. The Lord is not willing that any should perish, but desires that all should come to repentance. His long suffering continues even to this day.

Verses 5-8: "Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities. Set up the standard toward Zion: retire, stay not; for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, *and the destroyer of the Gentiles is on his way;* he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant. For this gird you with sackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us."

A warning is given these divisions, telling the certainty of the destruction to follow their failure to repent. The lion is a symbol of the old Assyrian and Babylonian empires. Our attention is thus directed to the East, the territory from which the destroyers will come. Note particularly that this prophecy is not against the Jewish Nation. For the "destroyer of the Gentiles is on his way," they come to destroy Judah (House of Judah, Greek Catholicism) and it is so plainly stated, hence it is not the Jewish Nation. This chapter is thus established as one having its application in the last days and not before the time of Christ. The Church, in this chapter called Jerusalem, is neither the church nor the city that existed before the time of Christ, but is Gentile Jerusalem. This is equally true as mentioned in the ninth chapter of Ezekiel's prophecy.

Remember that the names Judah, Israel, Ephraim, Jerusalem, the mountains of Israel, and names of ancient nations and ancient events are all carried down in these prophecies to the end of the world and the close of probation. Remember there is no latter-day prophecy referring to literal Jerusalem. The character of the people, the nation, is repeated in history, and determines to what and to whom the prophecy applies. The North country is here mentioned with that of the East. The North is mentioned in Ezekiel, thirty-eighth chapter, as the land of Magog, now Russia.

Verses 9-13: "And it shall come to pass at that day, saith the Lord, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder. Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul. At that time it shall be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, even a full wind from those places shall come unto me: now also will I give sentence against them. Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled."

This uncovers the greatest delusion and deception that has come upon man since the days of Noah, when the ark was set afloat on the billows of the mighty deep. These divisions of Christendom no more believe that such an event as the destruction predicted in this chapter will come than did the antediluvians believe the flood would come, or the Jews believe in the destruction of Jerusalem by the Roman army. But when it does come the hearts of the kings shall perish and the prophets shall wonder. The people flee to the defenced cities for the sword shall be on every hand. Preparations for war are being made. The heathen are awakened. The waters of the sea will then float the greatest vessels and fleets the world

has ever known. The land forces will be from one end of the land to the other. Their object will be to rob, take, spoil and divide the land for gain.

The cry of peace is raised now because the true servants of God are warning the people of the coming events, predicted in the word of God, as described in the thirty-eighth chapter of Ezekiel. This is what men of the world are seeing from the world's viewpoint. The writer saw it as early as 1898 from the prophetic standpoint only; having no knowledge that any one else in the world saw the matter from any standpoint. We published our views in the Inspired History in 1902. Now is the time to join in the proclamation of the truth for this time. The result may be to those who do so, as it was to Jeremiah, when he warned the people of the calamity threatened upon Babylon. God is calling for true-hearted men now to deliver this message.

Verses 14-17: "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? For a voice declareth from Dan, and publisheth affliction from mount Ephraim. Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah. As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the Lord."

The third division, that of Ephraim (Protestantism) is introduced. Dan here takes the place of the House of Israel (Roman Catholicism). One of the calves was anciently erected in Bethel (Ephraim); the other in Dan or Israel. These verses introduce the three divisions again. The Lord says, "publish in Dan (the Roman Church) that affliction has come from mount Ephraim" (Protestant America or the United States). Hosea says that Israel would fear because of the calves of Beth-aven (Ephraim). Jeremiah says, affliction "has come to mount Ephraim." This shows that the trou-

ble begins with the United States and the land of Judah, which is now in the hand of the Turk.

When affliction comes to Ephraim the next move is to sound the alarm that "watchers come from a far country upon the cities of Judah." The cities of Judah would be the cities of the Greek Church, or Western Russia and Armenia, Turkey, or wherever they might be located in that territory. The far country could only be that of the Far East. Thus the land forces travel West, while the sea power from Japan and China travels East. "Because she (the Church) has been rebellious against me," saith the Lord. (See comments on Isa. 9:11-12.)

Verses 18-19: "Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart. My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war."

The vision of the prophet is similar to that of the moving pictures as the film passes before the natural eye. And as this scene passes before the prophet, he expresses the impression it made on him as being real, as if he had seen its actual fulfillment.

The prophet Ezekiel, as the scene passes before his eyes, said "Ah, Lord God, wilt thou destroy all the residue of thy people?" Eze. 9:8.

Verses 20-26: "Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet? For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled,

and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger."

The condition of the professed people of God is remarked at this time. "They are wise to do evil, but to do good they have no knowledge."

Joel 2:1: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

The trumpet has been blown concerning these things. The standard of God's law has been raised, but no attention was paid by the professed people of God, consequently the destruction comes, the Lord appears and every city is broken down by the great earthquake. The millenium is ushered in during which the earth will lie desolate. The translated ones and those who have been raised from the dead, reign in heaven with Christ a thousand years.

Verses 27-31: "For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein. And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life. For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself,

that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers."

This is the final end. At the expiration of the one thousand years the earth will be purified and become the home of the saved.

But at the approach of this vast army to cover the land, the prophet says the whole city shall flee because of the bowmen. The city here mentioned is the symbolic city, Babylon. The woman seated on the scarlet colored beast with the name Mystery Babylon inscribed on her forehead, as described in the seventeenth chapter of Revelation, represents the great city that reigns over the kings of the earth. Revelation, sixteenth chapter, says, "the city was divided into three parts." Thus the city mentioned by Jeremiah is the three divisions of Christendom which flee at the presence of this approaching army. They will say, Let us make haste and go into the defenced cities. It is also said they will "stand every man with his hands on his loins as a woman in travail." As the deception taught them by their false teachers falls from their minds, they will realize their true situation and helplessness. Then their great preparations for war will be of little value. They have decked themselves with ornaments of gold, have painted their faces for beauty, but their lovers (the heathen world) with whom they have committed spiritual fornication, will now despise them. Then her vanity wherein she has trusted will forever fail.

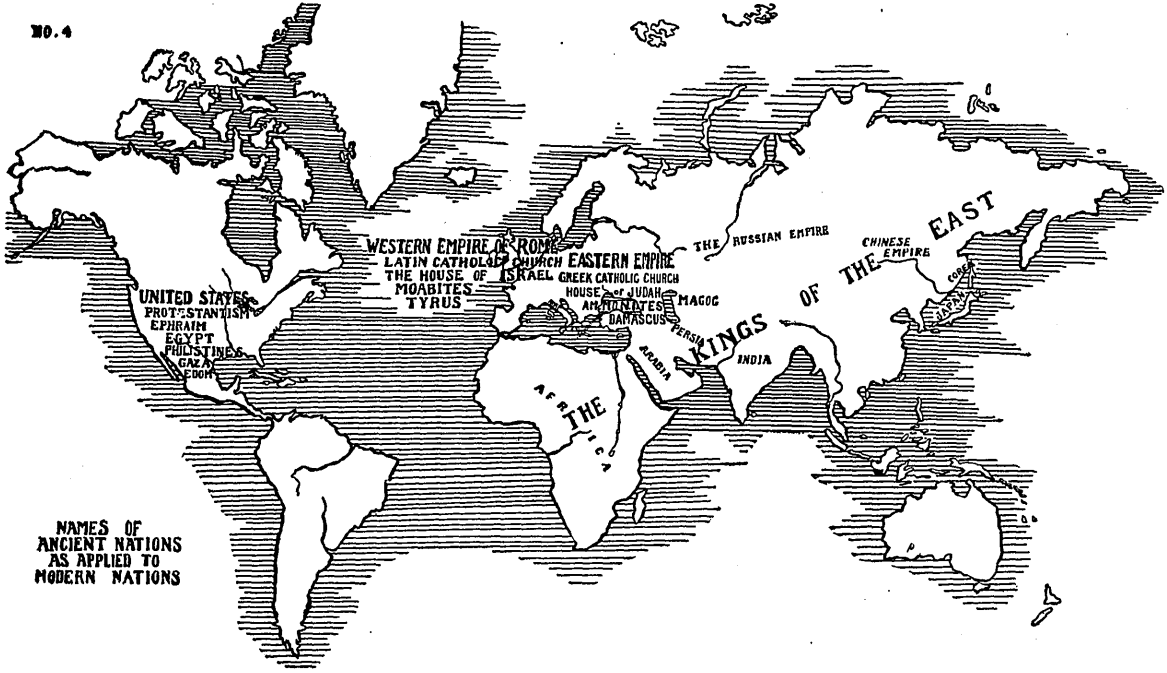
The subject of this chapter is continued through the book of Jeremiah in an unbroken line of thought till we reach the sixteenth chapter. In Verse 11 of Jer. 5, the House of Israel and the House of Judah are again introduced. Verse 15 gives a description of the nation that will come against them. It is described as "the ancient nation, a mighty nation, a nation whose language thou shalt not understand."

What nations of the world would meet the specifications here described but the nations of the East and the North?

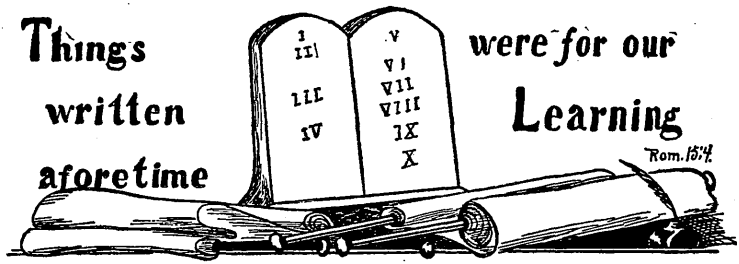
The land of Magog (now Russia), derives its name from the grandson of Noah; Gomer is now Turkey; Togarmah is now Armenia; Persia, Libyia, Ethiopia, and Africa.

These were very ancient countries being settled by the descendants of Noah. Then we take India, China, Japan, and Korea, the oldest settled empires in the world, whose language is most difficult to learn. Who would claim these specifications were not met in the East and North? In brief, the man who would take a position contrary to these principles would wrest every principle laid down by the Lord through Moses in the law of blessings and cursings. He would wrest all the teachings of the Bible regarding Judah, Israel, and Ephraim. He would wrest every object lesson of ancient history which the Lord has had "written for our learning."

NO. 4



NAMES OF ANCIENT NATIONS AS APPLIED TO MODERN NATIONS



CHAPTER XVI.

ANCIENT AND MODERN NATIONS.

We mentioned in the chapter, Rules Regarding the Study of Prophecy, that many names of ancient nations have their application to modern nations under these ancient names. Then, again, we have ancient cities mentioned in prophecy having their application in our day. To illustrate this principle, the name Babylon derived its name from the ancient tower of Babel and later it applied to the literal city, Babylon, which existed six hundred years before Christ. The word Babel signifies confusion. The Lord takes that name and uses it as descriptive of modern Christendom.

The term Jerusalem is used as applying to the people of God today. The terms House of Judah, House of Israel, and Ephraim are also carried down to our day. Nineveh is used in the books of Zepheniah and Nahum in latter-day prophecies in the same sense as ancient Babylon is used by the prophet John. We learn in the thirty-eighth chapter of Ezekiel, that the land of Israel is the land where the professed people of God dwell in the last days. We also learn in that chapter and many others in the Bible, that Israel means a professed Christian whether he is a true Christian, a Gentile or a Jew.

We learn from the study of the Scriptures that the great slaughter in the last days called Armageddon (the name was taken from the battle of Megiddo in the early history of Israel) has its application to a specific event in the last days, but not to the literal place of Mount Megiddo, where the first battle took place. Now, in addition to this we have Damascus, Tyrus and Gaza, which are carried down into latter-day prophecies. Also five ancient nations carried down in prophecy, which nations do not exist today: the Ammonite, Moabite, Philistine, Edom and Elam which cannot be found in our present-day encyclopedias and geographies. The prophet Hosea gave us the key which opens the truth upon Judah, Israel, and Ephraim. The prophet Amos will give us the key to the other national names, and so we introduce his prophecy. Let the reader bear in mind the purpose of the author is not to give a mere sketch of the yellow peril; but a thorough examination of the subject. "The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake. And he said, The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither." Amos 1:1, 2.

The introduction of the book tells us to what age it applies; the time when the voice of God will shake the heavens and the earth.

In Chapters 1 and 2 is found the statement that "for three transgressings" and "for four I will punish Damascus," Tyrus, Gaza, Ammonites, Moabites, the Philistines, Edomites, Elamites, Judah, and Israel.

These transgressions are found in the three-fold divisions of Christendom. When the true Church, under the title of Judah, and represented by Jezreel, the first child of the prophet Hosea, departed from the Lord, this Church is described by

Hosea as the one that removed the bound. This departure from the pure faith was in permitting the pagan Greeks to introduce heathen rites of worship to be substituted for the true doctrine and worship established by Christ and the Apostles. Paul says, it was teaching "damnable heresy." The second transgression was when the Church added sin to sin by permitting the Roman Gentiles to come in with their heathen rites and ceremonies and also to establish a union of Church and state in the Western empire. They carried the transgression further by establishing the pope as the representative of Christ on earth, so that he, as God, claimed to be sitting in the place of God. The third transgression was that of Protestantism. For a period she ran her race well like the Greek Church; but when she failed to walk in the light she, like Judah, permitted the bounds to be removed.

In the latter part of the eighteenth century the Lord began, by his providence, to open the light on the prophecies. In 1833 prophetic periods began to be taught. In 1844, when the great disappointment of the advent movement came, Protestantism renounced the whole doctrine of the soon coming of Christ and ceased to study prophecy, rejected its teaching, the question of the judgment, the unconscious state of the dead, and many other truths of the Bible. This marked the third transgression, removed the bounds and she started back to her mother church, Rome. Now, when she makes an image to the beast, as described in the thirteenth chapter of Revelation and the three divisions (Judah, Israel, and Ephraim) unite to form a confederacy, the fourth transgression is accomplished and immediately the punishment will follow. In this movement and in history the characteristics of the threefold division will re-enact almost in detail the former history of these nations and cities. When this is understood the student of prophecy will understand the movements of nations and events as they follow in their order until the Lord appears.

DAMASCUS AND THE AMMONITE.

"Thus saith the Lord; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron: but I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad. I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord." Amos. 1:3-5.

Damascus was a city built by the descendants of Shem the son of Noah. It is interesting in this study to note the genealogy and relation of these nations and cities to the twelve tribes of Israel. The Ammonites and the Moabites were the descendants of Lot, Abraham's nephew. The names originated from the sons of Lot's two daughters, who left Sodom with their father.

The Edomite is descended from Esau, Jacob's brother. The Philistines were Hamitic in their origin but retained to a large extent the knowledge of the true God and in their history and location were closely associated with the twelve tribes. Damascus was the capital of Syria. It was brought into subjection to the twelve tribes under the reign of David. The Hadads, who were a succession of Syriac Kings, were Edomites, descendants of Esau. At the time of Amos the prophet, the Lord sent Elisha the prophet to anoint Hazael King over Syria. Thus we see the close relation that existed between Syria and Israel at this point of history. This is the reason why this city is made a subject of prophecy. The first churches were established in Syria as the Apostles left Palestine to proclaim the Gospel among the Gentiles. The Greek Church still regards that country, as its home. Therefore when the fourth transgression takes place those ruling in the House of Judah, represented by Damascus, will again manifest the same spirit

towards the true people of God, as was manifested in the days of King Hazael. This history will again be lived over. When the Greek Gentile Church departed from the pure faith in its first transgression, the spirit of intolerance was manifested towards the true believers during the first centuries. That spirit of intolerance has been kept up till the present time. It is only of a very recent date that tolerance has been granted in that territory to others of different faith. The ancient history of Damascus under the rulership of Hazael is plainly recorded, both by Amos and the book of the Kings to which we now refer. "And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and inquire of the Lord by him, saying, Shall I recover of this disease? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying; Shall I recover of this disease? And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath shewed me that he shall surely die. And he settled his countenance steadfastly, until he was ashamed: and the man of God wept. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou shalt be king over Syria. So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover. And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead. And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son

of Jehoshaphat king of Judah began to reign. Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem." II. Kings, 8:8-17.

In tracing out this history we find that Hazael's treatment, of Israel was extremely cruel. Now the Lord has made that ancient history an object lesson, teaching us the history of the first division of spiritual Babylon in the last days. As to its past history and its future fulfillment we leave the reader to judge.

Now the prophet Isaiah, in his prophecies of the last days, fully states the fate of Damascus the Greek Church. "For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria." Isaiah 8:4.

Literally speaking, Roman Catholicism and Greek Catholicism are here represented by Samaria and Damascus. Turning once more we find Jeremiah makes a prophecy concerning this city and the people represented by it: he speaks thus:—"Concerning Damascus, Hamath is confounded, and Arpad; for they have heard evil tidings: they are faint-hearted; there is sorrow on the sea; it cannot be quiet. Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail. How is the city of praise not left, the city of my joy! Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the Lord of hosts. And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad." Jeremiah 49:23-27.

"That day" ever refers to the end of the world. This whole chapter shows when the prophecy applies. Hence the history of Damascus as here given is only a description of the first division of Christendom. In the time of trouble, when this division attempts to destroy the true people of God in their borders as did Hazael of old, then the people will be at a period when it can be said, "here as in Damascus of old."

There is one more point we would call especial attention to, namely, the shortness of the period (Isa. 8:4) illustrated by the child represented as not being able to cry intelligently, before Damascus and Samaria should both be despoiled by the kings of Assyria. This is no doubt recorded to teach us the unexpectedness and brevity of the movements in the last days.

"For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people." Isaiah 7:8. This states plainly that Damascus stands at the head of Syria. Syria was a country north of Palestine where the first Gentile Churches were established. Therefore Damascus can only stand for the first division of the Gentile Church. In our verse commentary on Isaiah seventh chapter, Damascus is brought to view in several places in which it is shown standing at the head, or first division, of the Gentile Church. "The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap. The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid. The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of Hosts." Isaiah 17:1-3. The prophet Isaiah associates two of these divisions together, Ephraim (Protestantism) and Damascus. From Verse 4 and on the third division is introduced. Thus the three-fold division is brought to view with Damascus as the head. "Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool." Ezekiel 27:18. Among the many mentioned as associated with the city of Tyre, Damascus was especially mentioned. It will be more fully developed that these cities were closely allied in their commerce. They will also be allied in the fulfillment of prophecy in the last days.

To illustrate, the Greek and Roman churches have been similar in their general doctrines as will be fully brought out in the comments on the Seven Churches in The Inspired History. "Thus saith the Lord; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch." Amos 3:12. Here the two divisions are referred to under the names of Samaria (Israel) and Damascus (Judah). Remember the book of Amos is entirely latter-day prophecy. The illustration used represents the manner in which the remnant people will be gathered out of these two divisions of Christendom. When their lives are threatened to be torn in pieces as it were by a lion, the true shepherd that cares for his flock will understand the situation and will give the warning and they will be taken out of those countries as here described. Damascus is once more mentioned in Amos. "Therefore will I cause you to go into capitivity beyond Damascus, saith the Lord, whose name is The God of hosts." Amos 5:27. It is said they will be carried beyond Damascus. That could be nowhere else but into the Eastern nations.

THE AMMONITE.

"Thus saith the Lord; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child, of Gilead, that they might enlarge their border: but I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: and their king shall go into captivity, he and his princes together, saith the Lord." Amos 1:13-15. We have in the first and second chapters of Amos a list of these three divisions of Christendom under the various names of ancient nations.

Having fully located the city of Damascus in the first division, the next will be to locate these nations, as specified, in these divisions. Now as the Ammonite, the Moabite, and the Philistine are the most prominent here mentioned, their ancient character and history will enable us to tell to which of these divisions of Christendom they each apply.

The character of the Ammonite is plainly referred to by the prophets. "And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him. And the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead. Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim, so that Israel was sore distressed." Judges 10:6-9. God has ever remembered the manner in which the Ammonites treated the children of Israel at that time, and the cruelty they manifested to them. These characteristics manifested towards the Lord's people will always be mentioned as done by the Ammonites.

There is also another record in Deuteronomy: "An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever: because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee." Deut. 23: 3, 4.

God said it was for the part that the Ammonites took in hiring Balaam to curse Israel that this penalty was placed

upon them. Now God has seen fit to associate that name and character with the first division of the Gentile Church. History shows that division has ever been ready to persecute and war against any child of God who dared to differ from it in their mode and form of worship.

By tracing the god of the Ammonites and their form of worship down to the Gentile Greek Church we will find the great similarity that existed between the two. (Jer. 49:1-6.) The relation the Ammonites sustained to the Moabites in their ancient history was that the Ammonites had no country of their own, but were closely associated with the Moabites, and in this sense, we think, the prophet refers to the relation the latter-day Ammonites sustain to the House of Israel. There has been, in these prophecies, the closest relation between these two divisions, the Greek and Roman church. "The word of the Lord came again unto me, saying, Son of man, set thy face against the Ammonites, and prophesy against them; and say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks: and ye shall know that I am the Lord. For thus saith the Lord God; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel; Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the Lord." Eze. 25:1-7.

The Greek division of the Church has never mingled with the other divisions but has ever manifested the spirit here described. Now note to whom they will be delivered, viz., the "men of the East." This is surely so pointed and positive that no one need be mistaken. "Concerning the Ammonites, thus saith the Lord; Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities? Therefore, behold, the days come, saith the Lord, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the Lord. Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, and his priests and his princes together. Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me? Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth. And afterward I will bring again the captivity of the children of Ammon, saith the Lord." Jer. 49:1-6. The Ammonites were not legitimate heirs, hence will be cut off in the day of battle. Verse 4 calls them a "backsliding daughter." A woman being used as a symbol of a Church explains the matter clearly that the Ammonite here represents a backslidden division of the Church. As shown in the last verse quoted there will be some saved out of Ammon and brought back. "But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." Isaiah 11:14. This verse no one will deny refers to the last days, yet the children of Ammon are here mentioned: "Behold, the days come, saith

the Lord, that I will punish all them which are circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart." Jer. 9:25, 26.

These names are brought in everywhere we read in the prophecies of the last days. This establishes the fact that they are connected with Christians, but they are ever mentioned as being uncircumcised in heart. Also in that noted chapter, the twenty-fifth of Jeremiah, Ammon is mentioned in Verse 21 as a latter-day nation. "Edom, and Moab, and the children of Ammon." Jer. 25:21.

They will be engaged when the Lord has his controversy with the nations.

Verses 30-32: "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth."

Again we read the same: "Therefore, as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them." Zeph. 2:9.

Here the Moabites and the Ammonites are associated together in their final destruction in the last days. And once more we read, this time in the prophecies of Daniel: "But

these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon." Dan. 11:41.

Now, many will admit these verses quoted have their application in the last days of probation. That being the case, will they not be as ready to admit that these prophecies are correctly applied by us and enter into the study of international problems and the yellow peril? And if not, why not? Now, in consulting encyclopedias, we find no ancient nations here mentioned in existence today. Then why not admit they are to be found in the divisions here stated? We reply they can be found in these divisions under these traits of character. This being a fact then the forty-first verse of the eleventh chapter of Daniel has its application after probation closes and during the time of trouble. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.



CHAPTER XVII.

TYRUS AND THE MOABITES.

Amos 1:9, 10: "Thus saith the Lord; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant: But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof."

We have before located Damascus and the Ammonite with the country of Syria. We now desire to locate Tyre with that of Moab.

Like the others, the special act of ancient history and the sin in which Tyre engaged against Israel is here plainly told. They delivered up the captivity to Edom as did the Philistines. An additional trait of character is mentioned, that of breaking the brotherly covenant between Tyre and the people of God. Tyre was an ancient city mentioned as far back as the writings of Moses. New Tyre was a city located on an island in the Mediterranean Sea, and its people were for centuries the greatest seafaring people in the world. It was a seaport for all the East. The commerce of no ancient city in the world could equal that of Tyre. It was here the ships of the world were built.

God has taken this city as another great object lesson to be repeated in the last days. There was a time in their his-

tory that they were a great help to the people of God, especially in the time of Solomon, when Hiram was king of Tyre. It was through this nation of Phenicians that Solomon obtained both workmen and material to erect the temple, that magnificent structure that has ever been the wonder of the world. One of Solomon's wives was the daughter of this noted king. Writers tell us that the Hebrew language and that of the Phenicians had many similarities. Solomon's reign was a reign of peace; it was a time of national development following the conquests of David. It is sin that brings trouble on a nation or individual. It was Solomon's sins that caused Israel to be divided after his death into two houses or kingdoms.

As for the brotherly covenant that existed between Israel and the people of Phenecia, we read: "And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together. And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; besides the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house." I. Kings 5:12-17.

This Scripture tells us of the friendly relation and brotherly co-operation that existed between them. But after a time circumstances changed. Solomon died; Hiram died, and the friendship between their kingdoms waned. The prophet Joel records the course Tyre would take towards the people of God as we read: "Yea, and what have ye to do with me, O

Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, swiftly and speedily will I return your recompense upon your own head; because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: the children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border." Joel 3:4-6. When Judah sinned they were greatly humbled by the Assyrians, the House of Israel and the Philistines. Tyre engaged in the matter by selling captive Israelites as slaves to the Grecians, as expressed by Joel; and to the Edomites, as stated by Amos.

For such a sin as this, in oppressing God's children, though they have sinned and God is chastening them, He will thank no one else for taking a part in their punishment. The Lord's people are as the apple of his eye. It was thus the Tyrians broke the brotherly covenant and turned the whole captivity over to Edom.

Beginning with the twenty-fourth chapter of Ezekiel, and ending with the close of the twenty-eighth chapter, are given some of the most precious lessons of future and past history. The twenty-fourth chapter opens with a parable of a boiling pot, which was to represent Jerusalem, as Nebuchadnezzar would come against it with his army. The twenty-fifth chapter also introduces the destruction of Tyrus by the same king. From these events the Lord utters his parable concerning the final destruction of Jerusalem, and Tyrus in the last days. Closing up with the twenty-eighth chapter Satan is represented as the King of Tyrus and his final destruction in the end of the world is set forth. Thus the picture is before us and it gives the character, merchandise and sea traffic of modern Tyre. Any Bible student who will read the chapters referred to in Ezekiel's prophecy can soon see that that record could not all apply to ancient Tyre. He must conclude it has another application drawn from the ancient history of

the city. The history there mentioned was never fulfilled in past history, as Smith's Bible dictionary admits.

Now there is but one conclusion left, viz., the prophecy referring to Tyre is a prophecy of some power similar to it existing in the last days. That power, too, must be an island power; it must be in a special sense a sea power, and that, too, of naval strength. It must also be a power that holds possessions in many countries, for many of these countries are reckoned in its armies. Those from Africa are mentioned as Phut and Ludim. It is a power that has many ships as the ships of Chittim. This country last mentioned is understood to be far West of Palestine. Now, the people of this city of Phenicia, who were very closely related to the Hebrews of old, are God's people in their descent, partial language and brotherly covenant. This modern power is a subject of prophecy, and head of the third division of Babylon, as this city, like that of Damascus and Gaza, is taken to represent one of these three divisions. Now where shall we look for this power? We offer the following: The Ammonite and Damascus clearly stood for the Greek division; Gaza and the Philistine will later on be shown to stand clearly for the Protestant division. This leaves but the remaining division; the Roman or Western Europe, symbolized in the thirteenth chapter of Revelation by the ten-horned beast. This being a fact, which one of these ten divisions of Western Europe will answer to Tyrus in this prophecy? We reply, England and no other. She is the greatest island, navy and marine power in the world. Her possessions in all countries make her traffic world wide. It is too evident to be questioned that England is the modern Tyre.

She has been a great help and friend in the upbuilding of gospel work in all countries, as was Tyre an aid to Solomon in building the temple. Her league with all professed Christians, granting them equal rights, has never been excelled by any nation, unless it be the principles early introduced into

the Constitution of our own United States. Thus the brotherly covenant has existed between England and all the professed people of God. But if the predictions of the future are fulfilled she, too, will break that brotherly covenant and turn the whole captivity over to Edom. That will be done when the three-fold confederacy of Christendom is made. With this foundation principle now laid down, a further study will increase the convictions of the reader that the positions here taken are true. In the twenty-fifth chapter of Jeremiah, Verse 22, in that noted last-day prophecy, Tyrus is mentioned as one that will fall at that day. In the forty-seventh chapter of Jeremiah, Verse 4, it is again repeated, showing its final destruction in connection with these three divisions. In conclusion we offer the following Scripture: "Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer. Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts." Hosea 9:13, 14. "And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets." Zech. 9:3.

In our verse commentary on Hosea and Zechariah, and elsewhere, the connection will prove that the statements in these books concerning Tyrus are prophetic statements of the last days. Hosea says, like Ephraim (the United States) she is situated in a beautiful place. How true this is of England.

These two countries are very closely allied. Their religion is practically the same, the language the same. Zechariah says England has "heaped up gold and silver as mire in the streets." She, like the United States, is one of the wealthy nations of the world. Her resources in her banks, her traffic in actual cash is unexcelled in any nation in the world.

But God says he will break her power in the sea. Recently a naval display of her vessels was made wherein over three hundred warships were assembled off her shores. Her naval power is almost unlimited. She controls the Mediter-

ranean Sea by Gibraltar at its West entrance and the Suez Canal at the East.

The study of this question of Tyrus and the present movements of the nations is a subject of no small interest at this time. No forts, navies, or land forces can stand against the overruling providence of God. Hence the downfall and utter ruin of Tyrus herein described is certain.

Believing the evidence on this point is sufficient to establish this ancient city in the latter-day prophecy, we leave it with the reader and proceed to associate with this a prophecy concerning the Moabites.

THE MOABITES.

"Thus saith the Lord; For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime. But I will send a fire upon Moab, and it shall devour the palace of Kirioth: and Moab shall die with tumult, with shouting, and with the sound of the trumpet: and I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the Lord." Amos 2:1-3.

The time referred to here by the prophet when Moab burned the bones of the king of Edom into lime, is found in a record of war that occurred between Israel, Judah and the Edomites, on one side, and the Moabites on the other. This war occurred in 895 B. C. and is recorded as follows: "And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water. And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood; And

they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof; howbeit the slingers went about it, and smote it. And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land." II. Kings 3:20-27.

A careful reading of these Scriptures will show that the eldest son of Verse 27 is the same as the king of Edom spoken of by the prophet Amos. The Ammonites were censured for their character of cruelty. The same applies throughout the history of the Moabites. The same spirit of revenge and cruelty to helpless creatures that were in their power, will be found in the people represented as Moabites in the three divisions of Christendom. There being but one place left in the study of this question in these divisions which is unoccupied either by the Philistines or the Ammonites, it must be the Roman division of the Church as located in Western Europe.

Let us see if the history of the Roman Catholic Church will warrant this application. The manner of treatment referred to in the burning of the king of Edom has more than once been resorted to by the Church of Rome during the dark ages. Who has not heard of the martyrs of Christ who, during those ages, were fastened to the stake and burned alive

while the people danced like demons by the light of the flames. It is Rome's boast that she never changes; had she the power, today, every one who would not submit to her decrees would suffer the same fate. When this three-fold union gives that Church their support, the same spirit will be present that was manifested in the dark ages of Rome's history. The same recourse to the stake, rack, and dungeon will again be used by those who oppose the truth. When the Lord had these prophecies written he well knew what point of past history to use to represent the future. While Gaza and Tyrus delivered the captivity up to Edom (the sword of Esau) those represented by Moab will persecute even to burning at the stake.

The forty-seventh and forty-eighth chapters of Jeremiah bear directly on these three divisions.

"For thus saith the Lord; Behold, he shall fly as an eagle, and shall spread his wings over Moab. Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs. And Moab shall be destroyed from being a people, because he hath magnified himself against the Lord. Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the Lord. He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the Lord." Jer. 48:40-44.

Verse 40 calls our attention to the power that is so often mentioned in these prophecies, the power that shall fly as an eagle. This power is described elsewhere as the Assyrian or Eastern power. Now we read in plain, unmistakable language when this prophecy has its application: "Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives. Yet will I bring again the captivity of Moab in the latter days, saith the Lord. Thus far is the judgment of Moab." Jer. 48:46, 47. When the captivity of Moab will be repeated and the destruc-

tion to her borders accomplished, her pride will fall, and her deceitfulness in the work of the Lord will then be open to all. For further description of her fall, read the eighteenth chapter of Revelation.

Verse 11 of Jeremiah 48 teaches a great lesson: "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. Therefore, behold, the days come, saith the Lord, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles. And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence. How say ye, We are mighty and strong men for the war? Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is The Lord of hosts." Jer. 48:11-15.

The Church of Rome claims she never changes; this is true. Her principles are ever the same. It is expressed in the above verse as saying, "his taste remaineth in him and he is settled on his lees." John says, "she hath made all nations drunken with the wine of her fornication (false doctrines). Rome will never change her doctrine; her "taste remaineth" in her and will remain till the lake of fire purifies and burns up every false thing.

In Numbers 22-25, is recorded the experience of Israel as they came in contact with the Moabites. In this record the story is told of how they called on a prophet of Midian, Balaam by name, to curse the children of Israel. In this experience of Moab there is foundation laid for a great field of study.

True, Israel will again leave the countries where they now dwell in the East when God again sets his hand to gather his people the second time. That movement will be like the one when he took them by the hand to lead them out of the land

of Egypt; and if we mistake not it will be necessary for modern Israel, many of them at least, to pass by and through the land of Modern Moab, Western Europe. We see in the prophecy uttered by Balaam a panoramic view of the scenes that will take place just before the final entrance into the land of promise. "And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho. And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." Number *22*; 1-6.

These verses set before us the situation as Israel arrived in the land of Moab. The Lord had told them they should not possess the land of the Moabites and Ammonites as he had given that land to the children of Lot. But it seems that Moab and Ammon became afraid of the vast multitude, so the king of Moab sent to Balaam to come and curse Israel. The remaining verses in this chapter give the record of how Balak sent his princes with rewards to Balaam. On their arrival at Balaam's house he told them to remain over night and he would inquire of the Lord and tell them what they should do.

The Lord told Balaam that night that he should not go with them, consequently, the princes of Balak returned and told Balak what Balaam said to them. So Balak chose more honorable princes than these and sent them back. They remained over night and Balaam again inquired what he should do, and the Lord told him to go with them. The record says the Lord was angry because he went. A most valuable lesson indeed, for us is, that when the Lord says, in His word, for us not to do a thing, it is our duty not to inquire further, but to perform the first thing he told us to do. Many are not satisfied with God's word but will pray to the Lord to know what they ought to do. God invariably grants the desire of their hearts like he did Balaam.

The reward in this second visit was increased and that was just what Balaam wanted, and so he went with the messengers. On his journey the angel of the Lord met him and caused his ass to scare and run sidewise against the wall and crush Balaam's foot. This angered Balaam and he smote the ass with his staff. Then the angel stood in a narrow passage and the ass could not pass on either side but with great fear fell in the road. Then Balaam smote the ass with his staff the third time and said, "If I had a sword I would kill thee." The animal's mouth was then opened by the Lord and it talked with Balaam of its faithfulness and how wrong it would be for Balaam to take its life. Balaam's eyes were opened and he saw the angel. The angel told him of the evil he had committed. Balaam offered to return home, but the Lord would not let him and told him to be sure and speak only the things God gave him to speak. "And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say anything? the word that God putteth in my mouth, that shall I speak. And Balaam went with Balak, and they came unto Kirjath-huzoth. And Balak

offered oxen and sheep, and sent to Balaam, and to the princes that were with him. And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people." Num. 22:37-41.

There were prepared at this point seven altars; and offerings were offered on each altar. While this was being done Balaam turned aside to see what the Lord would say to him. The result of the effort is recorded thus: "And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his! And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether." Num. 23:6-11.

Here was a company God said should not be numbered among the nations; he said they were the fourth part of Israel. Later it will be seen this prophecy has its application in the last days. Who can be the fourth part of Israel in the last days? We mean who can be the fourth part of the whole professed people of God? These three divisions which we have been studying represent Israel. What part could be the fourth part but the remnant, which are gathered out?

In the verses following we learn this was very unsatisfactory to Balak; and after censuring Balaam, he again repeated the building of the altars; but this time on Mount Pisgah. Balaam again inquired of the Lord: "And the Lord met

Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken? And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of a unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain. And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh, that I must do?" Num. 24:16-26.

Israel again passed in vision before the face of Balaam.

The record says there is no iniquity neither perverseness found in Israel.

This could not have been ancient Israel; but there is an Israel in the last days after the close of probation, as recorded in the fourteenth chapter of Revelation, that have not a deceitful tongue in their mouth and in whom there is no guile. The prophet Zepheniah speaking of this class says: They shall do no iniquity. Thus it is clear, in both these visions that Balaam saw the future remnant of Israel.

The next time Balaam is taken to Peor and as usual offerings were made on seven altars. "And when Balaam saw

that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lignaloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee." Num. 24:1-9.

Balaam being now displeased, seeing that God would only bless Israel instead of curse him, would not seek the Lord as at other times; but set his face towards the wilderness.

But the Lord gave him one more scene, namely, the final destruction of all the nations, as it will take place before the Lord appears. Then he saw the final triumph of Israel over all their foes and their kingdom established with Christ as their king. Balak was now very angry, and smote his hands together. He told Balaam, instead of cursing Israel, he had blessed him these three times and that the Lord had kept him back from a great reward he had for him.

Then Balaam replies thus: "And now, behold, I go unto my people: come therefore, and I will advertise thee what this

people shall do to thy people in the latter days. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever. And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock. Nevertheless the Kĕnite shall be wasted, until Asshur shall carry thee away captive. And he took up his parable, and said, Alas, who shall live when God doeth this! And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. And Balaam rose up, and went and returned to his place: and Balak also went his way." Num. 24:14-25.

Balaam now utters one great truth, namely, that these divisions here mentioned and the visions he had been shown, have their application in the last days and that they represent what he told Balak should befall his people in the last days.

Let this prophecy of Balaam be well studied for it will be fulfilled by the heathen powers in the land of Moab (Western Europe) after probation closes and the remnant have journeyed west through the land of Moab. We now see clearly why the prophet Isaiah in Chapter 11, Verse 14, classes Moab with the closing events of the world's history. Having this matter so definitely located, every prophecy becomes of intense

interest for in each there are some details of special interest that throw additional light that the others do not. We now turn to the writings of another prophet on this same subject of Moab. We quote in full the fifteenth chapter of Isaiah.

"The burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence: he is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off. In their streets they shall gird themselves with sackcloth: on the tops of their houses and in their streets, every one shall howl, weeping abundantly. And Heshbon shall cry, and Elealeh; their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him. My heart shall cry out for Moab; his fugitives shall flee unto Zoar, a heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction. For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing. Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows. For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beerelim. For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land." Isa. 15:1-9.

"Thus saith the Lord God; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen; therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim, unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered

among the nations. And I will execute judgments upon Moab; and they shall know that I am the Lord." Eze. 25: 8-11.

The chief cause of God's judgments against Moab is here stated, namely, Moab has been a persecutor of God's people. This has been the true history of Modern Moab from his earliest existence. Historians claim that not less than fifty millions of martyrs have been put to death by this cruel rule of the Roman Church in Western Europe.

In the twenty-fifth chapter of Ezekiel, this trait is especially mentioned. Is it any wonder that God calls the Roman Church, Moab?

Then we have the positive statement that God will deliver them over to the men of the East.

Can it be possible after reading all the evidence we have offered on the Eastern and Western questions, that anyone claiming to be at all acquainted with the Bible, will doubt longer what power will come against Christendom in the great struggle that is before us in the near future? "For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust." Isa. 25:10-12.

We also find Moab mentioned in the twenty-fifth chapter of Jeremiah. The reader will see that Moab is ever a subject of the latter day prophecies. We have now traced Moab as we did Ammon and we fear no evidence ever being brought that will overthrow our position that the Modern Moabite is the Roman Catholic Church with its territory in Western Europe.



CHAPTER XVIII.

GAZA AND THE PHILISTINES.

"Thus saith the Lord; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom: but I will send a fire on the wall of Gaza, which shall devour the palaces thereof: and I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord God." Amos. 1:6-8.

Gaza, Ashdod, and Askelon were chief cities of the Philistine country; Gaza was the capital. We must turn back and acquaint ourselves with the Philistine history of the past.

In II. Chron. twenty-eighth chapter, we have a most interesting record brought to view. Ahaz was king of Judah, and under his reign great offenses were committed against God. For this cause, the Lord again visited Judah with the afflictions of the sword of other nations. The king of Assyria declared war against Jerusalem, and carried away large numbers of the Jews captive. Then war broke out between the House of Israel and Judah. Israel carried two hundred thous-

and captives to Samaria, as recorded in Verse 8. Following this is the record of how the prophet reproved them for the course they had taken against their brethren, the children of Judah, so they repented and took the captives back to Jericho and turned them loose. Both the Philistines and Edomites then invaded Judah and carried away these returned captives. "For again the Edomites had come and smitten Judah, and carried away captives. The Philistines also had invaded the cities of the low country, and of the South of Judah and had taken Bethshemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof: and they dwelt there." II. Chron. 28:17-18.

We do not read in these verses of any captives being taken by the Philistines, but the whole captivity was turned over to Edom, the Philistines dwelling in the captured villages. In these scriptures we notice a combination of Syria, and Israel, Edom and the Philistines, all against Judah. These events are set forth as a lesson to the ones who see the combinations that are to arise against the true worshipers in the last days. We learn in Hosea, first chapter, that in the closing events of the world's history there will be gathered out of the three divisions of Christendom (Greek and Roman Catholicism and Protestantism) a remnant, and they will appoint themselves one head and will be joined under the name Judah. We have before noticed how Israel would fight against Ephraim and they two against Judah and how every man's sword should be against his brother in the time of trouble.

Note this point; in the time of trouble the whole captivity, the remnant is turned over to Edom (Esau). Edom has ever retained the hatred towards his brother, consequently, those who are the most bitter persecutors of the remnant people of God in the last days will be called in prophecy Edom. In the latter day prophecy we find the Philistines will again act the same part in turning over the whole captivity to their persecutors (Edom).

Now the Philistines are so called from their religious character (soothsayers, spiritualists, see comment on Zeck. 9:17); and Edomites are so called from their disposition and power to persecute. No body of religionists could persecute without civil power. As Philistia and Edom united in ancient times (II. Chron. 28) so in the latter days the religious and civil powers will unite and Philistia (the religious power) will again turn the captivity (the remnant) over to Edom (the civil power) for persecution.

"The burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the Lord. And Hamoth also shall border thereby; Tyrus and Zidon though it be very wise. And Tyrus did build herself a stronghold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and he will smite her in the sea; and she shall be devoured with fire. Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite." Zech. 9:1-7.

This shows again there will be a conquest against the three divisions of Christendom in the last days. When these three divisions combine each will bear the characteristics of its name.

As these names (Damascus, Tyre and Gaza) represent the three divisions of Spiritual Babylon, what division does the Philistine represent? We reply he represents the Protestant division. As the house of Judah, Damascus, and the Ammonite represent the Greek division; house of Israel, Tyrus, and

the Moabite represent the Roman division; so Ephraim, Gaza and the Philistines represent the Protestant division. (See comments on Ephraim in Hosea.) This will appear more clear as we study the various writings on the question. There are three of these cities and three divisions of the ancient territory of these divisions. These cities are Damascus, Gaza, and Tyrus. The Philistines were South and West of Palestine. Damascus and Syria were on the North and East. Tyrus was known as the Phenician belt of country about twenty miles in width and one hundred miles in length, lying along the eastern coast of the Mediterranean sea northwest of Palestine. These locations all have their significance.

We will notice further the prophecy representing the Philistine in the latter days. In Isaiah there is a prophecy concerning God's professed people in the last days which says, they will be "soothsayers like the Philistines." Isa. 2;7. Thus one of the principal characteristics of the Philistines is that of claiming communication with the dead.

It is known in our day as Modern Spiritualism.

Is it not strange that this special work should begin in the United States, the Protestant division, as brought to view in the thirteenth chapter of Revelation, under the symbol of the two horned beast, representing the United States. (See also Revelation 19:20 and 16:13, 14.) Because of this miraculous working of Satan, this government under Protestant rule, is called in the nineteenth chapter of Revelation the "False Prophet." This at once locates Modern Philistia as Modern America. (See Ancient and Modern Worship in Bible Atlas.) But there are additional proofs which we wish to offer. In the eleventh chapter of Isaiah beginning with Verse 10, it is stated God will "set his hand the second time to recover the remnant of his people." In this chapter we have all these latter day divisions referred to, among them the Philistines who are represented as bearing on their shoulders the remnant toward the West.

As God smites the Eastern nations with His judgments as elsewhere shown by the seven streams (see comments on Isa. XI.), the remnant leave these Eastern countries and are "borne on the shoulders of the Philistines toward the West" (the United States, or Ephraim). Zeph. 2:1-10 says the remnant are taken to modern Philistia. They are borne by the Philistines. "The word of the Lord that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza. Thus saith the Lord; Behold, waters rise up out of the North, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl." Jer. 47:1-2.

These Philistines who bear the remnant from the East to the West are the ambassadors sent from America to gather the people of God out of the Eastern nations before the trouble becomes such that they cannot leave. (See comments on Isaiah, eighteenth chapter, in Inspired History). Having shown that the Philistines are Protestant America, this Scripture is only an additional evidence with additional features concerning the calamity that will befall the United States in the last days.

(For an exposition of the power in the North see commentary on Ezekiel, thirty-eighth and thirty-ninth chapters, in this book, where the Northern power referred to is shown to be Russia.)

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger. For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noonday, and Ekron shall be

rooted up. Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant. And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks. And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the Lord their God shall visit them, and turn away their captivity." Zeph. 2:1-7. Here the Philistine is again mentioned, showing once more they are a subject of prophecy in the last days, and it is to the modern Philistine country that the remnant will be gathered. "Thus saith the Lord God; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred; therefore thus saith the Lord God; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethim, and destroy the remnant of the sea coast." Eze. 25:15, 16.

This chapter again brings to view these divisions under ancient names. The Philistines are mentioned. One of the characteristics of the Philistines is revenge. There was possibly more war with Israel and the Philistines than any other nation.

Hosea, who represents the same people, under the name of Ephraim, says he feedeth on wind (war), he followeth after the East wind. The Philistine (America) is a man of war in the last days, as well as in ancient times. The motto expressed in the Spanish-American war was "Remember the Maine." An outrage once perpetrated upon them is never forgotten. This disposition will also be manifested when they seek to enforce false worship upon the remnant people. Their determination will not be to get revenge, but to master any obstacle that may arise against them. Hosea describes this trait of character under the title of Ephraim as, "They are all

as an oven heated by the baker." This means they are hot headed, ready to carry out whatever comes into their minds. The Lord says, because of this disposition he will cut them off with the Cherethims and those of the sea coast. The Cherethims were the ancient navy employed by Tyre. This shows that the Philistines will be a naval power in the last days, with great sea coasts, but these, with all the rest, will be cut off. But there is one that God will use which they cannot master, namely, the crooked piercing serpent and a vast army of the north, Isaiah 27. The Philistines are mentioned in Obadiah's prophecies where the captivity of the three divisions is brought to view. We recommend the reading of the book of Obadiah on this question. "Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant." Zeph. 2:5. The prophet refers to Protestantism as a great naval power. Here the land is called the land of Canaan, which throws additional light on the evidence that the land of Israel in the thirty-eighth chapter of Ezekiel is not the ancient land of Palestine. The land of the Philistines is here called the land of Canaan, because it is a land where the professed people of God live. While the professed people of God (Israel) dwell in various lands, there is no land so nearly meets the specifications of the land of Israel in the last days as the United States. "And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks. And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the Lord their God shall visit them, and turn away their captivity." Zeph. 2: 6, 7. "The word of the Lord that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza. Thus saith the Lord; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and

all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl. At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands: because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the Lord will spoil the Philistines, the remnant of the country of Caphtor. Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself? O thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the Lord hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it." Jer. 47:1-7.

The above Scripture speaks of the Philistine and introduces Tyrus, which we have before considered. This calamity, like all former predictions, comes from the North, hence could not apply to the smiting of Gaza by Pharaoh, Egypt being in the South. It also includes the division represented by Tyrus, therefore its application, like all the others considered, is to modern Philistia and occurs in the last days.



CHAPTER XIX.

EDOMITES THE DESCENDANTS OF ESAU.

"Thus saith the Lord; For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever." Amos 1:11.

It is now clear that God is tracing down the characters of ancient nations and incidents, to modern nations. Whenever a people confessing to be the Lord's people develop these ancient characteristics then the Lord applies the ancient name to them. By following this rule the Bible student is able to locate each name. It is also evident that in the development of these prophecies there are but three divisions of the Lord's professed people. While the subjects of each are scattered over the world the home territory of each of the three principal divisions of Christendom is located, as explained in the beginning of this book under the symbols the Dragon, the Beast, and the False Prophet. Consequently we must look in these territories for all the characteristics described under these ancient names.

Edom is descended from Esau. Esau retained hatred through life for Jacob, his brother, although he was prevented by Providence from harming him, on his return home

from Padan-aram, the hatred still remained. Now God takes this incident in the life of Esau, with other events later developed by his descendants, to designate one of these divisions in the last days. Now that this spirit of hatred will exist more or less in all the divisions it will no doubt apply more forcibly to some definite division that will lead out in the persecution.

We here give the record referred to, that of Esau and Jacob's meeting: "And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: and I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of

the sea, which cannot be numbered for multitude. And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; two hundred she goats and twenty he goats, two hundred ewes and twenty rams. Thirty milch camels with their colts, forty kine and ten bulls, twenty she asses and ten foals. And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me." Gen. 32:1-20.

The apostle Paul says that "whatsoever things were written afore time were written for our learning." This record of Jacob's return and his experience with Esau should be one of deep interest to the Bible student of the last days.

The remnant will again come in contact with the Edomites as Jacob of old met Esau. Their experience in the last days is called the time of Jacob's trouble. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30:7. "For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north

country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." Jeremiah 31:6-11. They will travel again as did Jacob and his company; they may not have their herds and flocks with them; but they will have their families. They will have the same foe to encounter. In Jacob's struggle with the angel till the break of day is revealed his perseverance, showing his personal anxiety for the needed blessing of forgiveness. Victory was given Jacob and so it will be given the remnant in like manner.

We have shown before that the remnant now scattered abroad in the Eastern nations will be gathered out and be borne toward the West, on the shoulders of the Philistines. We have also shown, under the title of Moab, that they will pass through his borders and there they will have difficulty. They will then come to the country called in prophecy Edom. Now where shall we find the positive proof which will locate Edom at this time in history?

We have in the twelfth and thirteenth chapters of Revelation the three great divisions of the world brought to view, under the symbols of the Dragon, the Beast, and the Two-horned Beast. In the chapters under these titles in this book the two-horned beast is shown to be the symbol of the government of the United States. Now what decree does this nation pass in the time of trouble? "And he had power to . . . cause that as many as would not worship the image of the beast should be killed." Rev. 13:15.

Thus when this government issues this decree it then manifests the same spirit that was in Esau's heart when he met Jacob with four hundred armed men to destroy him. Consequently the Protestant division is the Edom of the last days, and in an especial sense the United States will be the home of modern Edom. As before stated it will, when the three divisions unite in their three-fold confederacy, apply to them all. But the United States is the first one that sets the example, and issues the decree. Remember Edom does not apply till that time comes.

The remnant cannot remain in the heathen territory, much less in that of the Greek or Roman division, so God has seen fit to make this country, here described as Edom, the place to come to as they leave the East. Why come where they will meet this decree? We reply, Jacob knew when he returned from Padan-aram that he would have to meet Esau; but God had told him to go and he would prosper him. Circumstances, as already noted, compel the remnant to go to the land where this decree has been passed. By faith they go. It is on their return, when they pass through "the time of Jacob's trouble" caused by the decree of death being passed against them. While they pass through the time of trouble the Lord will deliver them as he did Jacob. Jer. 30:5-7. "Concerning Edom, thus saith the Lord of hosts; Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him. If grapegatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will destroy till they have enough. But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not. Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me. For thus saith the Lord; Be-

hold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it. For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes." Jeremiah 49:7-13.

Verse 8 tells some one to turn and flee back. The idea is not to be afraid, "for I will bring the calamity of Esau," and Edom shall be desolated. The United States in her first history has been the home of civil liberty and for this cause people have ever come to her shores. Now in this last time God's messengers will "return," bringing their flocks with them. They do not come because everything will be peaceful with them, for their home land has become Edom. Laws have been passed that every one shall bow down to worship the beast and receive its mark in their foreheads, and failing to do this the decree says, "they shall be killed." But with the confidence of their deliverance; and by obedience to the instruction God has given them, they come.

THE BOOK OF OBADIAH.

Verses 1, 2: "The vision of Obadiah. Thus saith the Lord God concerning Edom; We have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. Behold, I have made thee small among the heathen: thou art greatly despised."

The above is an introduction to the book of Obadiah under the title of Edom as the book is addressed to the people of Esau. It is a prophecy concerning the Edomites in the last days; and now with the light shining upon these Scriptures, we can read the future history of the United States and the yellow peril. In fact, we can now read, with these divisions marked out and with the principles laid down, the whole Bible.

For in the record of the past, from the book of Genesis clear through the Old Testament, we read the history of our day. And let us say again, God designs His servants in this age to compass the whole Bible and open it as a hidden treasure to the people. The queen of Shebah said, as she learned of the wonderful things told her by Solomon, "Behold the half was not told me." So, today, we can say, the great field of prophecy has not been touched by the masses of religious teachers and writers on prophecy as compared with the privileges to be enjoyed by the student of God's Word.

It will be our privilege to read the story of today and the future, by studying the book of Obadiah.

Verses 3-10: "The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord. If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes? How are the things of Esau searched out! how are his hidden things sought up! All the men of *thy confederacy* have brought thee even to the border: the *men that were at peace with thee have deceived thee,* and *prevailed against thee; they that eat thy bread have laid a wound under thee:* there is none understanding in him. Shall I not *in that day,* saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter. For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever."

Verse 3 says one of Esau's troubles is pride and that will be one of the causes of his deception. Where is there a more confident, proud people than America? They have lived in

a rich country, one that has been attended with prosperity from its earliest history; no nation in the world has enjoyed more privileges; but that will not suffice for character. If thieves come they will steal till they have enough, grape-gatherers will leave some grapes; but it will not be so with Esau, his ruin is complete. Verse 7 mentions the confederacy Esau has entered into with his friends, Roman Catholicism and the Greek Church, but they will avail him nothing in the time of trouble. The main cause of his great trouble is stated in Verse 10, namely, the violence to his brother Jacob.

When Protestantism passes the decree that all shall be killed who will not worship the beast, Esau's final destiny will be settled. The same spirit is now manifested in denominationalism. The bitterest envy and persecution is often manifested against those who receive light and dare to teach it when it differs from the established creed of the denomination. In this way the spirit of Esau is even now manifested.

Verses 11-21: "In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; neither shouldest thou have stood in the cross-way, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have

drunk upon my holy mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been. But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it. And they of the south shall possess the mount of Esau; and they of the plain, the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead. And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

The whole story of the life of Esau is told from Verses 11 to 15. It shows that in the entire history of Esau he was only a persecutor of the Lord's people. Verse 15 introduces the final destruction of all the heathen and as it is done to them so it will be to Esau. The latter verses introduce the coming of the Lord and the final victory to the House of Jacob, or the saved people, as they will be located in the earth made new. Thus we see the yellow peril now threatening Christendom is taught in all prophetic statements; and from this standpoint alone the writer learned the truth before he knew a single person had arrived at his views from the world's standpoint. The harmony of truth is in the conclusion arrived at from these two standpoints. The most skeptic will surely believe what God has said is true, for it will come. Those who proclaim this truth from a human standpoint, such as Richmond P. Hobson and others, are entitled to credit for their acumen and foresight.

"Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee: the tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot. Selah. Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison: which perished at En-dor: they became as dung for the earth. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: who said, Let us take to ourselves the houses of God in possession. O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire; so persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may seek thy name, O Lord. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: that men may know that thou, whose name alone is Jehovah, art the Most High over all the earth." Psalms 83:1-18.

One thousand years before Christ David saw the final confederacy of the last days. This confederacy is also mentioned in the eighth chapter of Isaiah's prophecy.

This confederacy has taken council against the remnant (here called the hidden ones) that they might be cut off forever. This confederacy is a general one; and the tabernacle of Edom (Protestant America) has joined the company, but they will be cut off forever. The names mentioned in this Scripture are of especial interest for "they have holpen the children of Lot," which are the Ammonites and Moabites.

Now the Hagarenes and Ishmaelites were the descendants of Abraham by his hand maid Hagar and they settled in Arabia, from whence the Turk left to come North and possess Constantinople. This shows who will enter into this confederacy of Christendom; the ones here mentioned join with the Greek and Roman divisions in the persecution against the remnant. The hidden ones are the remnant which will be hidden during the time of trouble. This last confederacy is not to be confounded with the three-fold confederacy. This means, and later investigation will show, that all the world is against the "hidden ones," or remnant, in the final act of this world's history. This is Armageddon. Judges 4; 7:19-25.

Isa. 37:36 and Zech. 12. The trouble between the heathen and professed Christendom is not Armageddon. A description of Armageddon is recorded in Eze. 39. (See Time, Tradition and Truth, by the author.) "Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion." Joel 3:19-21.

We have before commented on Ephraim locating it and modern Egypt in the United States. Here Joel places Egypt and Edom together. They are both the same country. The persecuting character is again brought out in this Scripture. Judah here mentioned is the remnant as before explained and not the house of Judah or Greek Catholicism.



CHAPTER XX.

JUDAH.

"Thus saith the Lord; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; *because they have despised the law of the Lord,* and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked." Amos. 2:4.

Judah has stood at the head of God's people as a leading tribe. They have been the one to whom God has looked as the ones he could trust with his truth. Reuben was the first son of Jacob and should have stood at the head of all the tribes of Israel, but because of an act performed by him this privilege, granted him by birth-right, was taken from him.

"Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.") I. Chron. 5:1, 2.

In this record there is a grand lesson. God ever expects the elder to be an example to the younger; the parents to the children; the first born son and daughter to those who come later. The natural birthright gives them this pre-eminence

and if their lives are according to the privilege every elder person would be an example of piety and faithfulness to the younger. The birthright belonging to Reuben was given to the house of Joseph, but owing to the prophetic blessing of Jacob the kings came of the tribe of Judah (Gen. 49:10). The responsibility fell upon Judah to lead God's people and the House of Judah should have ever been loyal to God.

But they, like Reuben have now been disloyal as their history has proven. Had they proven true to the commandments of God as revealed in his laws the light of the pure gospel would never have gone out. Now to locate the sins of the past, and the present we must read their history upon this most important question, the law of God. "Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen." I. Kings 11:13.

Solomon was the third king that ruled over the twelve tribes; Saul was first, David second. Each reigned forty years. Christ was to be born of the tribe of Judah for his work in heaven is that of king and priest.

The charge against this house is, that they have broken the law and have not kept the commandments of the Lord. We have first an example of this by Solomon, who was led away by his strange wives and his associations with other nations. Although a man of great intellect, one whom the Lord used as an instrument in his hands, yet God could not overlook this breach in a ruler of Israel. Therefore he told him that the kingdom should be rent, and that tribe should no longer rule over all Israel but that he would leave two and a half tribes as the house of Judah for David's sake. Thus the sin laid to the house of Judah was that of breaking the commandments of the Lord.

As the result of this, after the death of Solomon there were two houses, named, the house of Israel and the house of Judah. Jeroboam reigned over ten tribes and Rehoboam over the house of Judah and Benjamin.

Tracing the history of Judah down over three hundred years we learn of another important epoch in their history. This was under the reign of Manasseh. "But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel. And the Lord spake by his servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day. Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; besides his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord." II. Kings 21:9-16.

In the entire history of Israel and the house of Judah, from the anointing of Saul to the Babylonian captivity, there were thirty-nine kings; eight of this number are spoken of as being good. They were all of the House of Judah. But when we reach the reign of Manasseh there was probably no king that ever reigned who was more wicked than he. Hosea, the prophet points out another time in history when Judah would remove the bounds. "The princes of Judah were like them that remove the bound: therefore I will pour out my wrath upon them like water." Hosea 5:10.

But this prophecy has its application this side of Christ, as learned in the comments on this book, when Judah the Greek

division of the Gentile Church permitted the commandments of God to be once more violated. This was done when this division permitted the doctrines of Paganism to come into the Gentile Church and be substituted for the commandments of God. These doctrines, as set forth in our comments on the second chapter of Hosea, are termed by the prophet "her sabbaths, her moons, and her feast days" which this apostasy brought in from Paganism. These substitutions, which are directly contrary to the commandments of God, have ever remained in all the professedly Christian Churches from that day to this, with the exception of very few dissenting people scattered along through history to the present time. Now in the fourth transgression, the union of these three divisions, when these false doctrines are reiterated as the foundation principles of this great apostasy, the punishment will be sure to come to Judah and all engaged in the apostasy. And to this point, Hosea refers in his prophecy.

Where is there a single commandment in all the Scriptures of truth to keep the first day of the week as a day of rest and worship? Where is there a single statement God ever made commanding these feasts brought in from Paganism, practised by Roman Catholicism and the Greek Church with a growing sanction and practice in Protestantism? Where does the Bible teach the conscious state of the dead between death and the resurrection? Where does the Bible teach sprinkling in the place of being buried with Christ by baptism? Where does the Bible teach that we now have a new code of laws and a new plan of salvation to save men? Nay, verily, these are all institutions brought in from Paganism and adopted by Judah the Apostolic division of the Church. It was those who followed the Apostles that permitted these bounds to be removed, and the doctrines of Paganism and ceremonies of the Ammonitish and Moabitish gods to take the place of the doctrines of the Bible. Every man that is a true Christian obeys the commandments of God, laws and doctrines of God's own making, and not the traditions of men.

The one hundred and forty-four thousand brought out under the last message of mercy before this punishment comes, is declared by the prophet John to "keep the commandments of God and the faith of Jesus." Rev. 14:12. The last chapter in the Bible says, "Blessed are they that do his commandments that they may have a right to the tree of life and may enter in through the gates into the city." Rev. 22:14. John says, "Whosoever committeth sin, transgresseth, also, the law, for sin is the transgression of the law. I John 3:4. Again he says he that sayeth he loveth me and keepeth not my commandments is a liar and the truth is not in him. And once more he says hereby we do know that we know God when we love God and keep his commandments, for this is the love of God that we keep his commandments and his commandments are not grievous. Christ who is spoken of in the Scriptures as the lion of the tribe of Judah says, "Think not that I am come to destroy the law, I am not come to destroy but to fulfill. And to show what it was to fulfill, he continued, "Whosoever therefore, shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of heaven. But whosoever shall do and teach them shall be called great in the kingdom of heaven." The young man that came to inquire how to obtain eternal life, and asked Christ what he should do, received the reply, "If thou wilt enter into life, keep the commandments." The great apostle to the Gentiles, in relating his experience, how he was converted, as recorded in the seventh chapter of Romans said: "I had not known sin, but by the law, I had not known lust except the law had said, 'Thou shalt not covet.'" He here quotes the tenth commandment of the decalogue. He says this revealed to me, that I was a sinner and "when the commandment came, sin revived and I died." He then exclaimed, "the law is holy, just and good." But he was "carnal, sold under sin." He was a transgressor. His next experience was how he obtained help through Christ to keep that law,

wherein all his human efforts had failed; how Christ condemned sin in the flesh; and how then, he obtained through Christ the help that he needed that the "righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." Romans 8:4.

Thus we see that every true Christian in all the world's history, regardless of the age, or nationality is an individual who respects and obeys all the commandments of God. The opposite of this, is to substitute the doctrines of men and make void the commandments of God. All such worship, says Christ, is vain worship. All who keep the commandments of God in any age of the world, and accept the faith of Christ for the forgiveness of sin, for violation of the commandments of God wherein they have in any way transgressed against them, will be added to the true house of Judah. For it is the only name that goes through to the next life. This will explain why all that are gathered out of Babylon, (these three divisions of Christendom) will form the perfected House of Judah by which name the true church will henceforth be known. All who are of this class and alive upon the earth after probation closes, will constitute this House of Judah. And to that house, Christ will come. And any law of the land that this great confederacy, which we have before mentioned, may make to enforce Sunday as a sacred day, or any other doctrine which has come in through any apostasy, will not stand in the great day that is just before us.



CHAPTER XXI.

HOUSE OF ISRAEL.

"Thus saith the Lord; For three transgressions of Israel, and for four I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes; that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name." Amos. 2:6-7.

The great sin, which God has charged up against the House of Israel is different from that charged upon Judah. Judah was held responsible for sound doctrines. While every Christian in any age of the world, or under any division of God's people, should be sound in doctrine; and cannot be excused for holding false doctrines, yet that sin may not be laid at the door of one in as strong a sense as it could be at the door of another whom God has especially chosen and blessed. The Scriptures show that a minister is more responsible than a lay member. Even though they both be lost, the punishment and judgment of God is the greater upon the leader of the flock. Now the charge against the House of Israel (Roman Catholicism) is that of oppression of the poor; and making merchandise of the membership; and using the garb of Christianity as a cloak to carry forward the design of its covetous heart.

This is a grievous sin in the eyes of God. And to this sin the House of Israel, the second division of Christendom, is especially addicted.

Covetousness was a characteristic of the ancient House of Israel as well as of the Gentile House of Israel. Covetousness is one of the most deceitful, soul destroying traits that can possess any individual. Like any other sin, it is an unnatural, cultivated, cherished desire of the heart to obtain and possess more than is necessary, or right, even resorting to deception, and fraud, to obtain the same. Of all the delusions that are in the world there is none so great, as the desire to be rich. The apostle says: "The love of money is the root of all evil." Now when this love of money is cherished in the church, every unlawful, and deceptive scheme that can be devised in the lives of men will be devised to obtain it. And to these devices, the House of Israel, has ever been addicted. It is the great sin, charged by the Lord, against that house. That charge may be applicable to any division, or individual associated with the Lord's work. Were we to trace the history of many incidents and prophetic utterances concerning this sin of covetousness, it would fill a volume. But we will take some of the common things in the history of the Roman Catholic Church that every one knows to be true. In the sixth chapter of Revelation, the Roman Catholic Church as developed and established in A. D. 538 is symbolized by a black horse with a rider upon its back, and in his hand a pair of balances. He says: "A measure of wheat for a penny and a measure of barley for a penny and see that thou hurt not the oil nor the wine."

The oil and wine are represented in the Scriptures as spiritual, gospel blessings. Wheat and barley here are articles of commerce. Here is a symbol in which they are combined at the risk of hurting the oil and the wine. The dark record of that power, as given in the pages of history, is appalling, in reference to the extortion wrought upon the people, to

obtain money. The system of prayers for the dead, soliciting means that dead friends may be delivered from purgatory, is an awful sin, practiced upon an uninformed and superstitious people. Next, indulgences were sold to the highest bidder, thus teaching them that in case they sinned, it would not be charged against them. In this manner, large sums of money were extorted from the people.

And again this organization is the originator of church fairs, the selling of merchandise under the name of Christianity in order to forward the plans of the church. This practice of church affairs, and church festivals has been adopted by Protestants, for the purpose of raising means to support the church. This has been carried forward until kitchens and all necessary conveniences to entertain the mixed public are provided in many of the churches today. Post-offices, grab bags, ring cakes and all manner of lotteries, entertainments, theatrical performances and songs unfitted for the House of Worship, all have been used to raise money to pay church expenses. God's plan in the Bible is ignored. This is an awful picture pointed out in the writing of the prophets, and chargeable to the House of Israel, as the great leader in this sin. Thousands and millions of dollars are taken from the poor, who need the bread of life, who need clothing to keep them warm and funds to educate their children. This money is drawn from them by various devices and in many instances, it is spent for great display in church edifices, and instruments of music, bells and church steeples, far beyond any requirements or any necessity, a mere display. It is right to educate every Christian to be liberal, and carry out the plans set forth in the Bible for the support of the Gospel. It is right to have the spirit of sacrifice which will exist in every true Christian's heart. It is right to raise money by means of God's plans, laid down in the Bible. But let that money when it is thus raised be used with wisdom and judgment. Let such plain, neat houses of worship be erected as the demand calls for.

Let the messengers of God be supported while they carry the gospel to those who know it not. In short, cut from the catalogue every unnecessary expense, and use what means is raised as stewards who must give account to the chief shepherd. Educate the membership to the requirements of God as laid down in his word. Do not work up an undue feeling of sympathy in the minds of your humble followers by means of imaginary stories to cause them to give beyond their ability, in order to forward the branch in which you are individually working and thus gain a name for yourself. In short it is an awful sin in the sight of God to impose upon an innocent flock with selfish motives, or undue judgment. This sin is laid at the door of the professed people of God, the same as the sins of breaking the commandments and permitting the bounds to be removed from the law. "That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought." Isa. 29:21.

The prophet speaks of making the man an offender for a word and turning aside the just for a thing of nought. This love of money is manifested in many ways. Bribery is one of the common sins of this day. If men can get a few dollars they will engage to use their influence in trades and bargains, regardless of the hurt and harm it may cause their victim. The prophet says, "they have sold the poor for a pair of shoes." As small a bargain, or small a bribe as the value of a pair of shoes will cause men who profess to be Christians to use their influence to the hurt of their brethren. All this is wrong and should never be practiced by any one professing the name of Christ.

Thus we have followed these three divisions through the various names under which they exist as recorded by the prophet Amos in his introduction to his book. This establishes another fact that the book of Amos is entirely a prophecy of the last days. And could we deem it proper we would give a

verse commentary upon this book. For every one who desires truth, applicable to this age, should study this book, verse by verse. The last chapter of the prophecy of Amos closes with the coming of Christ and the restoration of the tabernacle of David, the perfected House of Judah, which is now in process of erection. And to this temple, when completed, Christ will come with, "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!" Isa. 10:1-2.



CHAPTER XXII.

ANCIENT AND MODERN WORSHIP.

Israel's ancient apostasy from God, was caused by their worshiping Moloch, the god of the Ammonites, Chemosh, the god of the Moabites, Dagon the god of the Philistines, all forms of Baal or Sun worship. "To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god, Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon." Acts 7:39-43.

"And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the

fields of Kidron, and carried the ashes of them unto Beth-el. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook, Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people." II Kings 23:4-6.

"And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." Deut. 4:19.

"And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: Neither shalt thou make marriages with them; thy daugh r thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire." Deut. 7:2-5.

Another incident is that of Saul seeking one with a familiar spirit, which was a feature of the worship of the Philistines. "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and

he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel." I Samuel 28:7-11.

The Greek Gentile was an idolator with his temple at Ephesus dedicated to Baal worship; hence when the apostasy of the early church took place, like Israel when they desired to return to the gods of Egypt, so the Greek Gentiles re-adopted the worship already held among the unconverted of their countrymen, thus mingling Christianity with idolatry. We find them today, in many of their customs and practices, very similar to the Ammonites of old. Hosea 2:2-12.

Solomon in his apostasy, took up with the Moabitish form of Baal worship, as well as the Ammonitish and Zidonian: "But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his

father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods." I Kings 11:1-8.

The similarity between ancient Moab and Roman Catholicism, is apparent when we compare their history.

It was the Roman who gave the name Sunday, Monday and so on to the days of the week in honor of their gods and planets and paganized the Christian Church by sheer force of numbers, bringing in the Roman purgatory, endless torment, kingship, prayers for the dead, sprinkling, burning candles, relic worship, saint worship, feasts, and holy days, immortality of the soul, eternal torment by fire, all of which were borrowed from Chemosh and Moloch worship of old.

The similarity between Protestantism and the worship of the Philistines, is made equally plain by comparison. "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13:12-14.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19:20.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the

spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13-14.

"Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers." Isa. 2:6.

"And when they shall say unto you, Seek, unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:19-20.

Spiritualism is the particular medium through which the miracles are performed by the False Prophet in the presence of the Beast. The False Prophet is conceded to be the United States, and the modern spirit manifestations arising first in the United States proves that Protestantism, above others, bears the characteristics of ancient Philistine worship.

Dagon was the god of the Philistines. His form was half man and half fish. The human part signified fruitfulness, while the fish's tail pertains to seamen. The United States, the home of Protestantism, is particularly a fruitful country with naval power.

Spiritualism made its first appearance in the Fox family, of Hydesville, New York, in 1848. Now its numbers have so increased, its adherents so multiplied, its doctrines been so imbibed and expressed by the pulpit, press and platform, that it must be apparent to all that America is the Philistia of the last days. From this country its teachings have gone to all the world.

Ancient Babylon was the original seat of all false doctrines. These doctrines have been handed down from Babylon by the nations of the earth to our day, as clearly shown by John in the symbol used to represent the Western Empire

of Rome. The beast used, is one having the mouth of a lion (Assyria), the feet of a bear (Medo-Persia), the body of a leopard (Grecia) and ten horns (the Western Empire of Rome, or the territory of Roman Catholicism).

We introduce the following to show how the early church adopted some of the rites and ceremonies of heathenism:

Another author says: "The third one of the great feasts of the church, Christmas, doesn't seem to be kept during the first three centuries. In contrast to it a memorial of Christ's baptism was celebrated in the Orient as a revelation of his Messiahship and glory of his divinity call Epiphania, the sixth of January. This festival was, in Egypt, also given the meaning as a memorial of Christ's birth, and in that way they had in a certain sense a substitute for Christmas, which had not yet begun."—*Ecclesiastical History,* by C. A. Cornelius, part 1, page 139. Further on, the same author says, "It began first to be celebrated in the Roman Church about 360, and from there it spread to the Orient." After he has mentioned "Saturnalia," the Roman feast of Joy, which began the seventeenth and ended the twenty-fourth of December with the "Sigillaria," he continues: "At last the so-called 'Brumalia,' or the winter solstice, was celebrated the twenty-fifth of December. It was also called *'deus natalis invicti solis'* (the birth feast of the unconquered sun), because in that season when the short days are gone, the sun again comes forth victorious from the gloomy night to travel on its orbit like an unconquered hero." Id., part 2, page 91.

The commentator, Adam Clarke, gives the following information: "The Latin church, supreme in power and infallible in judgment (?), placed it on the twenty-fifth of December, the very day in which the ancient Romans celebrated the feast of their goddess Bruma. . . . Pope Julius I was the person who made this alteration, and it appears to have been done for this reason: the sun now began his return toward the northern tropic, ending the winter, lengthening the days, and introducing the spring." Notes to Luke 2:8.

"The word Easter, Anglo-Saxon, *Eastre, Easter;* German, *Ostern,* like the names of the days of the week is a survival from the old Teutonic mythology."—*Encyclopedia Britannica.*

"The word Easter is of Saxon origin, and is supposed to be derived from *Eoster,* the goddess of love, or the Venus of the North, in honor of whom a festival was celebrated by our pagan ancestors in the month of April."—Dr. Barnes on Acts 12:4.

"This feast (Easter) was fixed by the (Roman) Council of Nice, 325 A. D., to be held on the Sunday which falls upon or immediately after the full moon which happens next after the twenty-first of March."—*New Century Encyclopedia and Dictionary.*

"At the opening of the fourth century, 'the mystery of iniquity' (II Thess. 2:7) had introduced that foul, profane caricature of the Passover, the pagan Easter."—*Pagan Counterfeits,* p. 104.

"The New Testament nowhere records the formal institution of any distinctively Christian festival."—*Encyclopedia Britannica.*

"The festival of Sunday, like all other festivals, was always only a human ordinance."—Neander's *Church History,* translated by Ross, p. 186.

"Sunday and holidays all stand upon the same foundation, namely, the ordinance of the (Catholic) Church."—*Catholic Christian Instructed,* p. 253.

One writer has aptly said: "When it is now generally known that this church has many ordinances of human origin, then it is indeed high time for the Protestants who wish to follow the Bible only to earnestly consider this subject, because when the festival is appointed on the same date as the heathen sun feast, it may be that idolatrous defilement under a Christian garb is threatening us right here."

There is not a single denomination today but is more or less involved in the practice of error handed down from heathenism. Hence the appeal from the Lord is: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.



CHAPTER XXIII.

THE LIONESS AND HER TWO WHELPS.

From the nineteenth to the thirty-fourth chapters of Ezekiel is almost a continued prophecy representing the Gentile history of the Church from the first to the second advent of Christ. As we trace the many lines of prophecy and symbols used, the truth of the statement of Isaiah that prophecy is "line upon line, precept upon precept, here a little and there a little," is impressed upon our minds. The field of prophecy revealing future history is truly a large one, but we are thankful it is our privilege to have these themes opened. It is in God's providence it should be so, for now is the time that the light that they contain is needed.

We have the divisions of the Church this side of Christ revealed in the nineteenth chapter of Ezekiel under the symbol of a lioness and her two whelps. If we mistake not, the object of these symbols is to show the characteristics of the religion of these divisions. The lion, in the prophecies of Daniel, is a symbol of Babylon. The book of Revelation, in using a symbol of a woman to represent the Church this side of Christ, has upon her forehead "the name Babylon." Thus it is easy to see that the lion here introduced is to show that the religion of these three is Babylonian, or Assyrian in its origin.

Ezekiel XIX.

Verses 1, 2: "Moreover, take thou up a lamentation for the *princes of Israel.* And say, What is *thy mother?* A lioness: she lay down among lions, she nourished her whelps among young lions."

This chapter is addressed to the princes of Israel, showing that these symbols represent the divisions of Israel. Your mother is a lioness (Babylonian) in her worship; she has lain down with lions; she has committed fornication with Babylonians. Hosea calls this woman's associates her lovers, the Assyrians. Thus we have the identity again brought to view, namely: the princes of Israel this side of Christ in the Gentile Church, have received the mystical doctrines of Babylon and mingled them with the worship of Christ. The mother here, as clearly indicated, is a symbol of the first division or Greek Catholicism. As shown in all the prophecies it was that Church that apostatized from the truth and permitted the Baal worship of Assyria (the Babylonians) to be mingled with the truth of the Bible.

Verses 3, 4: "And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men. The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt."

As the result of this mystical union, another organization was brought forth, represented by a young lion whom she taught to catch the prey. He ran his career and was finally captured and taken unto Egypt. This represents the second division, Roman Catholicism; the prey they caught was the Pagans of Rome. This power, as stated by Daniel and John, was to continue twelve hundred and sixty years, at the end of which time his dominion was to be taken away. And John says his head was to receive a deadly wound. The Papacy was fully established A. D. 538, from which 1,260 years is

reckoned. This period ended in 1798 when his head was, as it were, wounded to death. But he was taken into Egypt. Suffice it to say for the present this work was done by the influence of Protestantism in a country that was then arising, the United States, which is known in these latter-day prophecies as Egypt. Thus we have in brief the history of the first whelp.

Verses 5-9: "Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion. And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men. And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring. Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit. And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel."

The next whelp was a roaring, boisterous fellow. He was a strong lion. He captured the prey represented here by countries as well as individuals. This whelp could not represent anything else than Protestantism, which was a rising power at the time when the first whelp went into captivity, 1798. He grew to be a strong power in the world. But the nations saw him, they cast their net upon him and he was brought in chains to the king of Babylon. It is a different power that catches this whelp. Babylon (Assyria) was an ancient Eastern power and still stands as the prophetic symbol of the Far Eastern nations. It is the power pointed out in all the Scriptures, which we have noticed, that will take this last whelp (the United States) and desolate his country.

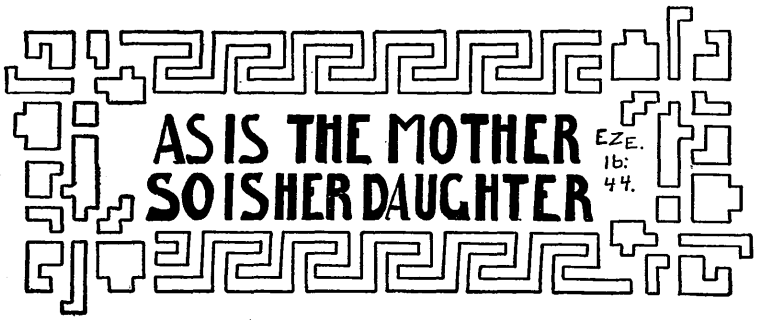
Verses 10-12: "Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters. And she had strong rods for the

sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. But she was plucked up in fury, she was cast down to the ground, and the *east wind dried up her fruit:* her strong rods were broken and withered; the fire consumed them."

The prophet now rehearses the history of the mother. She was a strong vine planted by many waters (peoples). The gospel started in the midst of the world at the time of Christ. The gospel started in its purity, the blessing of God attended it until the Church removed the bounds and permitted false doctrines to come in. She was fruitful in her first history and she bare strong rods, or scepters, for those that ruled. But the trouble befalls her in her closing history as told in all the utterances of the prophecy, namely: the East wind (war from the East) dries up her fruit. She withers and dies. When the East wind (war) comes the history of her and her two whelps is finished.

Verses 13, 14: "And now she is planted in the wilderness, in a dry and thirsty ground. And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation."

The final destiny of Christendom is here told, namely, the lake of fire; this will destroy her eternally. The specification marking her rulership, viz.: the scepter, is no doubt given to aid us in definitely locating this symbol as the House of Judah or the first division. The scepter ever belongs to the name of Judah. This division will lose that rulership as a result of the East wind; thus showing it can only apply to the division as it exists in this life. But the real scepter of rulership will ever remain with those who make up the perfected House of Judah in the eternal world.



CHAPTER XXIV.

THE AMORITE BABE.

"Again the word of the Lord came unto me, saying, Son of man, cause Jerusalem to know her abominations, and say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Ammorite, and thy mother a Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou was not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live." Eze. 16:1-6.

This prophecy is addressed to Jerusalem that they might know their abominations. Jerusalem is a title applied in many Scriptures to the Church, the professed people of God. The reason for this is because the city of Jerusalem was the central point of worship, where the temple was built. Now the question arises, to what Church, or age of the Church does this prophecy have its application? We reply, to the Gentiles

this side of the crucifixion. Our reason for this is, first, Jerusalem (the Church) is also in these verses represented by a babe whose father was an Amorite and its mother a Hittite. This could not possibly represent the Church before Christ. A woman is ever a symbol of the Church. A corrupt woman a symbol of a corrupt Church; a virgin, a symbol of a pure Church, one that is sound in Bible doctrine and pure in spiritual life. The Church from the days of Abraham until the crucifixion was symbolized by Jewish women; as by Sarah and Rachel in Jer. 31 and Gal. 4. Now it would be extremely unjust to symbolize that age by a woman born of an Amorite and Hittite union. These were nations that God drove out of the land of Canaan. And the Amorite was one who had filled the cup of its iniquity. Later on in this chapter, when this Amorite babe is grown up to womanhood, it will be more clearly developed why she is a symbol of the Gentile Church this side of Christ. This child was born in the land of Canaan. That was not true of the Jewish Church. They were a church in the wilderness before they reached the land of Canaan. Even in Egypt we learn of Church officers among them, hence it is not possible to make this babe symbolize the Church before Christ. But it is true that the very place of birth of the Gentile Church was the land of Canaan. And this took place at the time when the apostles said, "Lo, we turn to the Gentiles." Now we don't mean by this symbol and this argument that there was a new organization or that there was a new plan of salvation; for, as shown in all these writings, Jerusalem, Judah, Israel, and Ephraim are names used throughout Gentile history. But there was a beginning of a new history among a new and different class of people, namely, the Gentiles. Read Romans, ninth, tenth and eleventh chapters. There it will be seen how the Gentiles are brought into the household of faith under the old name and not a new household of faith newly established. Therefore we lay the foundation of this chapter upon these principles.

A more striking figure illustrating the love of Christ, even to an enemy and an outcast is not to be found in all the Bible. This little maid, just born, even yet drawing its life's blood from its Gentile mother, is uncared for in every respect; no kind heart to minister to its needs, no eye to pity, utterly helpless, left in this condition. The Creator of heaven and earth, the Saviour of the world, looks upon it in tender mercy and says, Live. He knew all about the questionable character that would be developed in after years from its ancestors. He remembered how its ancestors had worshiped other gods, persecuted the saints, and were his bitter enemies. But He said, Live. This, as nothing else, illustrates the boundless mercy which Christ will extend to the human race. Though their sins be as crimson, he said I will wash them and make them as white as snow. (I John 1:9.)

Such was the condition of the Gentiles, in the days of the apostles, that they were in pagan idolatry, bound by the superstitious doctrines of heathenism with no eye to pity, "without God and without hope in the world." But Christ had determined in the beginning of the world's history that he would never fail nor be discouraged until Eden should be restored, as it was when he created the earth in the beginning, and all who would accept of him be established in their Eden home. Now his people had rejected him, they had hung him upon the cross, they had rejected every blessing, they had turned with bitterness toward the apostles; they stoned Stephen to death; and the apostles were forced to say: "Lo, we turn to the Gentiles."

The history and the beginning of the special work among that people is thus introduced.

Verses 7-14: "I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee, and looked upon thee,

behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thy head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect *through my comeliness,* which I had put upon thee, saith the Lord God."

This Scripture teaches that this promise of espousal to Christ was when he first saw her. As Moses was found by the daughter of Pharaoh, as her eye of pity rested upon the helpless baby and her heart was touched, it was at that moment that she made that decision in her heart that the boy should be hers. So when Christ saw the condition of the Gentiles, and he was seeking those he could help it was at the time that his eye first rested upon this babe that the covenant was made in his heart that the Gentiles should now be his people. And that the Jews could now take the place that the Gentiles had occupied. A Gentile could always come in and join himself to the household of faith with the Jews. And as Paul now explains the Jews can also be grafted in again. But from that time forward to the close of time, His especial people would be among the Gentiles; they would be clothed and adorned with every gospel blessing.

In her youth, she was truly beautiful and fair to look upon. And such was the character of the Church during the

first century. The renown and progress of Christianity during that age, went throughout the world. The attention of the heathen far and near was attracted to this movement among the Gentiles, as stated in Verse 14.

Verses 15-17: "But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was. And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so. Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them."

These verses reveal the cause of the downfall of nations, churches and individuals; that is, when they come to a point where they trust in their riches, in their great achievements, in the numbers they have added to their organization, then their downfall is as certain as the rising of the sun. The mariner sees the danger of the rocks and the shoals as he studies the chart; but it seems that Church people never see the great rock upon which the Church has made shipwreck in all its history. The trouble, as stated by John, with the last Church upon the earth is, they say they are "rich and increased in goods and have need of nothing." This is the rock upon which the apostolic Church was wrecked. The rock of self-confidence.

These verses also tell of the gospel blessings (the fair jewels), how she had taken them and played the harlot; that is, mingled the doctrines of the Bible with the doctrines of heathenism. And right at this point is marked the period of her downfall and ruin.

Verses 18, 19: "And tookedst thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them. My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even

set it before them for a sweet savour: and thus it was, saith the Lord God."

In reading the history of this age we learn how the doctrines of Paganism were brought into the Church. During the first two centuries this was largely among the Greeks, and by studying Church history in connection with the prophecy it will be clearly seen how the false doctrines were brought in, as we have them today. The communion service was designed for the Church; in fact, all gospel blessings and privileges; but when through a mere form without any dividing line, these privileges all become common, then we are stepping beyond the boundary line God has given us. And the holy is mingled with the profane.

Verses 20-22: "Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter, That thou hast slain my children, and delivered them to cause them to pass through the fire for them? And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and was polluted in thy blood."

The time came during this intermingling when the sons and daughters born (converted) were sacrificed unto the heathen. They were overpowered by the unconverted who had come in and united with them until their voice was no longer of consequence. And many of them in that age sacrificed their lives for the truth. From 302 to 312 A. D., under the reign of Diocletian, many were slaughtered for their faith.

Verses 23-27: "And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord God,) That thou hast also *built unto thee an eminent place,* and *hast made thee a high place in every street. Thou hast built thy high place at every head of the way,* and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms, Thou hast also committed

fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger. Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way."

This is another pen picture drawn of consequences sure to follow every apostasy; namely: the erection of great edifices for display. This is a mark of apostasy from God wherever it is manifested. Today we see this Scripture fulfilled before our eyes in the vast number of Church buildings erected for mere display and ease of conscience. The money to erect these costly, uncalled for edifices, is often raised from the poorer classes by ways that God could never approve. A house of worship is necessary, but any extra ornament, for display, is as harmful in a Church as it is in the adornment of the person. Where the writer is now sitting there are in one block four of these edifices, and any one of which would hold the worshipers at them all; and were the true principles of the Gospel taught as they should be, it might be that even one of them would be larger than necessary. Verse 27 says, Therefore God has diminished the ordinary food. This is always the case. The food here spoken of is the word of God. The minister is to feed the flock from this word. Consequently when the conditions described exist, neither the people, nor the minister is fed very much on the teachings of the Bible.

Verses 28-34: "Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied. Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith. How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman; in that thou buildest thine eminent place in the

head of every way, and makest thine high place in every street; and hast not been as a harlot, in that thou scornest hire; but as a wife that committeth adultery, which taketh strangers instead of her husband! They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom. And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary."

She has not been satisfied to display her fornication at home, but she was a great missionary, she goes to every nation and builds her edifices in all countries and plays the harlot with these different nationalities. She is different from a lewd woman in nature; they engage in their terrible iniquity for hire, but this Gentile Church, in order to carry forward her false doctrines and to extend her spiritual whoredoms, sacrifices and raises means under various devices and goes into these foreign nations and hires her lovers to come and join with her. All this was done while bearing the title, the espoused of Christ.

Verses 35-43: "Wherefore, O harlot, hear the word of the Lord: Thus saith the Lord God; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them; behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy. And I will also give thee into their hand, and they shall throw down thine eminent place, and

shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more. So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations."

These verses contain the summing up and final result of the work in which the Church has been engaged. The story ends as do all the lines of prophecy before considered, that is, the time will come when these heathen lovers, with which she has committed fornication, and whom she has so earnestly tried to bring under her influence and into spiritual whoredom from God, as she herself, will turn against her; and she will be slain and her land laid desolate by the Assyrians and the men of the North and of the East. The blood of the innocent she has shed, the martyrs whom she has slain in all her long history will then be avenged upon her own head. Thus the forty-three verses just considered give us an outline and a general history of this mother who represents the three divisions of Christendom, from the first to the second coming of Christ. Thus again, over and over, is the yellow peril seen in all the prophecies.

Verse 43 and forward will introduce new feàtures. But in all her history the story is told, she never once remembers the days of her infancy, when God espoused her to himself.

Verses 44-46: "Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter. Thou art thy mother's daughter, that loatheth her husband and her children; and thou art the sister of thy sisters, which loathed their husbands and their children: your mother was a Hittite, and your father an Amorite. And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters."

The proverb to which our attention is called is a true one; "As is the mother, so is her daughter." These verses speak of four women; first, the woman which we have been considering; next, her first daughter; and next, two younger daughters. The two latter are designated as the elder sister and the younger sister of the first daughter. The prophet now introduces this three-fold sisterhood with the first woman as the mother of them all. This is identical in number with Hosea's wife and her three children, before considered. It is clear that these three daughters again represent the three divisions of the Gentile Church, the Greek Catholic, the Roman Catholic, and the Protestant. The second daughter here symbolizes Samaria. Samaria was the ancient capital of the house of Israel. The younger daughter is here symbolized by Sodom. This introduces a new characteristic as applied to the third division, or Protestantism, that of Sodom. The chief thought, in these verses, is an address to the oldest of the three daughters, or the first division of Christendom; and a comparison of her crimes with those of her two younger sisters, Samaria and Sodom. Not that all these daughters are represented as having husbands the same as their mother, although they have children as did their mother. The mother's children are these three daughters. The daughter's children would be represented by those having the faith of their respective mothers.

Verses 47-50: "Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very

little thing, thou wast corrupted more than they in all thy ways. As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good."

This line of prophecy is different in one respect from most others considered. That is, the Lord here lays the responsibility and sin upon the first division, and holds the Church of that age the most responsible. The sin of Sodom is said to be pride, fullness of bread, and idleness. Sodom was situated in the plain country which was a country of great prosperity. In early history, Abraham and Lot settled in the adjoining country and when strife came between the herdmen of the two over the wells of water which they used in watering their cattle they separated, Abraham taking the hill country, Lot, his nephew, taking the plains and pitching his tent toward Sodom. Those fertile plains had made the inhabitants of Sodom rich. Hence, there was fullness of bread and abundance of idleness and pride. And these traits of character produce every other crime as was manifested when the city was destroyed and Lot and his two daughters fled for their lives. Remember, the home of Protestantism has been represented in the other prophecies as "the wealthy nation," as "the fat valley," and they that lived in it are called by Isaiah "the crown of pride." Thus the younger sister is clearly designated, Protestantism. But her sins are not as great as those of the first division represented by the first daughter. That division had permitted false doctrines to enter. She had permitted, as described in Hosea, second chapter, heathen feast days, new moons and the Sunday Sabbath to come in and supersede the commandments of God. This

is a wonderful lesson, today, to the ministry who preach smooth things and recognize false doctrines, and teach the same to the people. It is the teaching of the Bible in its purity that God wants his children to have; therefore this prophet places this first division as the most responsible and committing the greatest crime of them all.

Verse 51: "Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done."

This oldest daughter, in the place of reproving those that come after her, justifies them in all they had done. She was a persecutor of the saints in her history; so was Roman Catholicism, but who ever heard of the Greek Church raising a voice against it? Who ever heard of the Greek Church telling Romanism that she was wrong in keeping Sunday; and observing other Pagan feasts? No; she has justified her younger sisters in all these heathen practices. When she should have stood as a true elder sister setting a better example and admonishing them when they strayed away from the truth. This responsibility of the elder before the younger is an important one.

Verses 52, 53: "Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them."

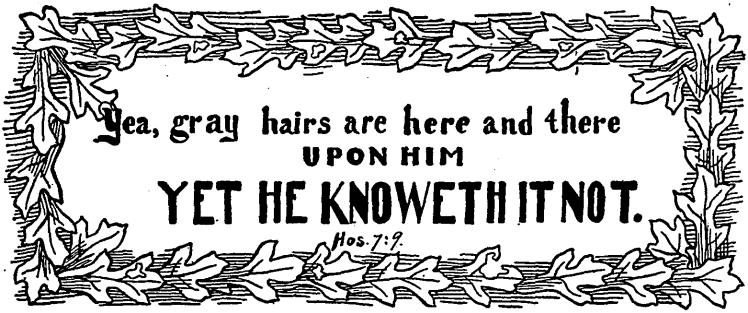
The prophet here introduces the final captivity of them all. Therefore we can rest assured that none of these divisions will escape the yellow peril, but will all meet the same fate.

Verses 54-63: "That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou are a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about. Thou hast borne thy lewdness and thine abominations, saith the Lord. For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."

The prophecy closes the same as many before considered, particularly the book of Hosea. The truth is again revealed, that the true children of God who have ever been associated with these divisions, will be finally saved when the Lord shall come.

And when that day shall come then the iniquity that has been practiced in all this history will cease. No one shall open his mouth concerning it. Their experience has taught them a lesson. They will then have no more to do with idols. The universe will then be cleansed from every desire of pride

and worldly ambition. The Church will come out triumphant. We have this assurance that there is a record of the true Church above; and that the final Church will be made up from that record and not from the record below. May the lessons here considered have its influence upon the mind of the reader, and may he be brought to realize that a sound doctrine, based upon the word of God whereby a true, genuine faith is derived, is of the greatest importance. Let us examine ourselves whether we be in the faith or whether we be walking in the traditions of men. Are we keeping the commandments of God, or the doctrines of men? Are we searching for the truth, or are we trusting our salvation to the Church and the ministry? These questions had better be settled and settled at once by every one who wants to be saved; for the end of all things is at hand. The preparations of war are already going on; the world is hastening on to the final conflict. We admonish the reader in all earnestness: "Prepare to meet thy God." Let the reader remember that the call out of Babylon (confusion), is now due the world. Remember also that the answer to that call is not merely to leave one organization or denomination and join another; but to come out of Babylon is to come out of error. When once out of error and error out of them, men of true faith and sound doctrine will naturally seek each other and commune together. "If the *truth* shall make you free, then are ye free indeed."



CHAPTER XXV

EGYPT.

There is one more country that holds a prominent position both in ancient history and in latter-day prophecy. That is Egypt. It was in that country the descendants of Abraham sojourned. It was to the Egyptians Joseph was sold and where he served in prison. It was in Egypt where the ten plagues were poured upon Pharaoh and his people, and from Egypt three million people were miraculously delivered, by Moses, while Pharaoh and his host were drowned in the sea. Now, while each of the other nations of note in the past is named as a subject of prophecy for the latter days; and their characteristics and historical events are taken as object lessons for us in this age, would it not be reasonable that Egypt should also furnish some great object lesson for us? We believe the Bible teaches this; hence, we will give it some consideration in this study.

First, the Lord says in Isaiah, the eleventh chapter, that when God sets his hand a second time to recover the remnant people, that it shall be as it was when he took them by the hand to lead them out of the land of Egypt. To be like it was then, could be nothing else than events of similar character. Now, we read in the sixteenth chapter of Revelation,

there will be seven plagues poured upon the world and all will escape who are marked with the seal of God in their foreheads. These plagues fall after the close of probation. Now when Israel left Egypt for the promised land, there were ten plagues poured upon the Egyptians. All who had their houses marked (sealed) with the blood of the lamb escaped. In the study of these plagues four of them, at least, are identical with the Egyptian plagues. Thus far it will be like it was when he took them by the hand to lead them out of the land of Egypt. And the studies that we have shown teach us that at this time, when the remnant are gathered out, those who war against them will be destroyed as was Pharaoh and his host. Those who are acquainted with the Bible truth on the Sabbath, health laws, tabernacle service, social laws and civil government, in the wilderness; compared with the heavenly sanctuary and the priesthood of Christ in heaven, with many other Bible truths, know well that the reformatory work going on today is the same as that which God brought about with ancient Israel as they were leaving Egypt. These are all facts.

Now we have in the book of Isaiah a chapter bearing the title, The Burden of Egypt. We read in the fifteenth chapter The Burden of Moab; in the seventeenth, The Burden of Damascus; in the nineteenth, The Burden of Egypt. In the eighteenth chapter the messengers are sent from beyond the rivers of Ethiopia to gather the remnant people. In our comments on that chapter, we establish the fact that that country is the United States. Now we read, in connection with this, The Burden of Egypt. The nineteenth chapter is a further explanation of the eighteenth and designates "the country beyond the rivers of Ethiopia" as Egypt.

Isaiah XIX.

Verses 1-6: "The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and

the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts. And the waters shall fail from the sea, and the river shall be wasted and dried up. And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither."

In all these writings of the prophets there are additional features brought out. We will take it for granted at the beginning of this study, that this prophecy applies to Protestant America and wait for further evidence for its truthfulness. There is introduced in this Scripture the coming of Christ and the condition of things before His appearance in the country here called Egypt. There will be great strife among the Egyptians themselves. And a great lack of unity in their actions. One of the means God used in past ages to cause defeat to a nation, or army, was to stir up confusion within it. The preparation for this condition is going on rapidly in the United States. Capital is against labor, one political party against the other, and organizations of all kinds are being effected for self-protection. Who knows but that this will bring about the very thing here described. And the Lord says when this state of affairs exists, he will deliver them over into the hands of a cruel lord. A third power will then come and take the spoil.

Internal disturbances have caused the defeat of more than one nation. This may explain why a foreign power is de-

scribed in the other prophecies as completely overthrowing this nation. This cruel lord lays the land utterly desolate. Water (an emblem of people, Rev. 17:15) is here represented as the stream, brook, and sea; and in the verses quoted they are all dried up.

The prophet says, they will seek for them that have familiar spirits and the diviners. This is a characteristic of ancient Egypt, so it is of the country mentioned here.

In the thirteenth chapter of Revelation under the symbol of the two horned beast, which represents the United States, one special characteristic is made prominent, the miraculous power of Satan, which is to finally "gather all nations to the battle of Armageddon and the great day of God Almighty" (Rev. 16:13). This associates modern Egypt with the two horned beast. In other studies before given this country is represented, as the Philistines. There it was said they were soothsayers (modern spiritualism) as were the Philistines of old. Thus as we examine point after point, the country referred to under this title is clearly identified. This country was also shown as the home of Ephraim. Ephraim was one of the sons of Joseph whose mother was an Egyptian. It would be natural to call his modern home Egypt.

Verses 7-11. "The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. Moreover they that work in fine flax, and they that weave networks, shall be confounded. And they shall be broken in the purposes thereof, all that make sluices and ponds for fish. Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?"

No doubt the plagues are here introduced which will aid in the desolation of the land. The Lord now appeals to the

princes of the country whom he says are fools. They say they are the sons of the wise, they are the sons of kings. Now He calls upon them to stand up and give a reason for the condition that now exists. No indeed, the wisdom of the wise shall fail and all their boasting be in vain. They have rejected the message that has preceded this event which told them the country would be desolated and the seven last plagues would come. They have heard of all this but will not believe, and now it is too late.

Verses 12-15. "Where are they? where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt. The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof. The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit. Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do."

The princes here mentioned are very wise in their own conceit, but not concerning their true condition. The Lord says let them tell what he has purposed upon Egypt. If they were acquainted with the written word they could do this but they are not.

Their condition is described by the prophet thus: "For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at

agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves." Isa. 28:11-15.

These men have had an opportunity to know the truth, but this opportunity has been rejected, hence they are left in darkness. God has now permitted a perverse spirit to come among them. It is expressed by the Apostle Paul, thus, God will send them a strong delusion that they all might be damned because they received not a love of the truth that they might be saved. II Thes. 2:9-12.

This is a sad condition for Protestant Egypt, but thus it is described by the inspired writer and so it will be. Egypt was the stay of the tribes of Israel. It was the Protestants who stood for the truth in the Reformation when all the rest had departed from the Lord.

Had they accepted all the light God had for them, they would have remained the stay of Christendom until the end. But the spiritual advisers (princes) became wise in their own wisdom, hence there is no work for God, the princes can do "head or tail, branch or rush."

Verses 16, 17. "In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts, which he shaketh over it. And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it."

The bravery of Egypt shall be taken away. The timidity of women shall be experienced by them. The land of Judah shall be a terror unto them. Judah remember, is located in the Eastern division of Christendom and trouble has come to Judah which causes Egypt to fear. It seems then the whole situation is open before them. It only adds fear. Thus we see how clearly every detail is written by the prophets and the yellow peril marked by all.

Verses 18-20. "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them."

These verses introduce another class, namely, the remnant. In all these prophecies the Lord's people is ever remembered. These swear to the Lord of hosts and speak the language of the land of Canaan, and that language is the language dictated by the Holy Spirit.

An altar is a sign of worship, this altar is built in the midst of Egypt to the Lord, and their minds are centered on the Lord as their deliverer. While all Egypt is doomed to destruction, the remnant cry unto the Lord and he sends them a Savior which is Christ. Thus the country from which the remnant is delivered is modern Egypt.

The five cities undoubtedly refer to five divisions of the remnant people. This could apply to five points of location or it could apply to the five great divisions of the human race (Caucasian, white; Mongolian, yellow; Malay, brown; African, black; and North American Indian, red); from which the remnant have been gathered.

The city called the city of destruction, is so called, probably because the Lord's people are there assembled when the nations who come to fight against them are destroyed in Armageddon as elsewhere explained.

Verses 21-25. "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord,

and he shall be entreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

The verses here quoted sum up the gathering and deliverance of the Lord's people from the three great divisions of the world Assyria, Israel and Egypt. These were the three ancient great divisions and so they are the modern. Assyria in this prophecy embraces all the Eastern Empire of Rome, including the Oriental nations and symbolized by the dragon. Israel the ten kingdoms of Western Europe, Egypt the United States of America. At that day the remnant people will be gathered out of them all; and delivered from modern Egypt. It is a grand thought to know that God has scattered throughout all the world a people that love Him and His truth. There is no room for doubt that the prophet here foretells the history of the United States and Protestantism under the title of Egypt.

The reader has no doubt seen in the studies thus far that all the Old Testament writers speak in a similar manner in their prophecies on these subjects. Ezekiel takes up four long chapters on the subject of Egypt. Any one reading these chapters with this thought in view can readily see it is modern and not ancient Egypt there described.

Verses 2-9: "Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. But I will put hooks

in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven. And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand. Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee. And the land of Egypt shall be desolate and waste; and they shall know that I am the Lord: because he hath said, The river is mine, and I have made it."

This is a wonderful introduction to this long prophecy. The great charge brought against Egypt is that of boasting. Nebuchadnezzar when he had completed the great city of Babylon said, "Is not this great Babylon that I have built?" As the Lord taught him a lesson so will he teach modern Egypt a lesson. That lesson will be the utter desolation of the land and the destruction of all its inhabitants. Thus over and over the sad story of the downfall of proud America is told. Who will take heed and prepare for the awful day that is so near even at the door?

Another charge is they have been a staff of reed to the House of Israel. God's design with Protestantism was to erect a staff upon which Catholicism could lean, but they proved to be a slender frail reed. Had Protestantism proved true and walked in all the light God had for them, they would have been a staff to the House of Israel. This failure is the cause of her downfall, as shown in Verse 6. When a Catholic did embrace Protestantism he did not find that stability and

unity in Bible doctrine he should have found, consequently he was injured as well as benefited. Protestantism was so divided through pride and selfishness that no help was found and today the awful division and strife as manifested in bitter prejudice and hatred and a refusal to hear messages of truth, causes many a sad heart to turn away in despair, thus giving up all hope of finding that for which his heart longs.

Verses 10-21: "Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries. Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered: and I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God. And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord came unto me, saying, Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: Therefore thus saith the

Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God. In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord."

Verse 16 shows that the final relations between Israel and Egypt have now ended. The verses here quoted introduce a very important period of time. This period is forty years in which Egypt shall be desolate. The time of trouble spoken of in these studies takes place after the close of probation. There are several statements of the prophet concerning this period. In this case forty years is introduced. In Ezekiel 39, seven years are mentioned in connection with the battle of Armageddon. In Hosea and Zechariah a period of one month is mentioned in connection with the destruction of the three divisions of Christendom. This latter period is undoubtedly a prophetic period of thirty days representing thirty years. From the close of probation to the coming of Christ 78 years (see Time, Tradition and Truth). Israel was forty years in the wilderness dwelling in booths which was a type as shown in the feast of tabernacles, so the remnant will again dwell forty years in booths after the expiration of the 30 years above mentioned. In modern Egypt, in verses 18 and 19 an ancient event is taken to illustrate a modern event. Nebuchadrezzar now stands for Assyria in other verses referred to and modern Egypt will be given him for his service against it.

Ezekiel XXX.

Verses 1-9: "The word of the Lord came again unto me, saying, Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day! For the day is near, even

the day of the Lord is near, a cloudy day; it shall be the time of the heathen. And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword. Thus saith the Lord; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God. And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed. In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh."

The prophet tells us it is the day of the Lord and it is the time of the heathen and the downfall of Egypt. One point of interest in this Scripture is that Egypt is made up of a mingled people. There has possibly never been a nation made up of so many nationalities as the United States. They are truly a mingled people. In addition to this those of Libya and Ethiopia are mentioned. This no doubt refers to the large population of the African race in modern Egypt. Chub was one of the descendants of Ham and refers to the black race of which there are from 8 to 10 millons in the United States, more possibly than in all other countries outside of Africa. The evidence from every standpoint is abundant that the Egypt of prophecy is Protestant America.

Ezekiel XXXI.

Verses 1-11: "And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word

of the Lord came unto me, saying, Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness? Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs. The waters made him great, the deep set him upon high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; not any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches; so that all the trees of Eden that were in the garden of God, envied him. Therefore thus saith the Lord God; because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness."

The story is told in Verses 1 to 11 in the form of a parable wherein is illustrated the exalted condition and pride of Pharaoh and in Verse 11 the Lord said because he has exalted himself, I will deliver him into the hands of the heathen. Thus we see this is the climax over and over in every parable in every description and in every lesson. Who, that believes the word of God, can doubt that Protestant America is soon to meet the awful calamity here spoken of by the prophet?

Let not the reader fail to read the 32d chapter of Ezekiel's prophecy. Therein we learn that Egypt is to be among the first that is visited with God's judgments. Therein also the signs which will precede the coming of Christ, namely, the darkening of the sun, the moon and the stars are introduced, and many other points of interest wherein the story of Protestant America is told under the name of Egypt. Nebuchadrezzar king of Babylon is a representative of the heathen power of the East. The same line of thought is carried into Chapter 33 where the true watchman, the servant of God, is commissioned to warn the people of this coming event and reads thus:

THE TRUE WATCHMAN.

"Again the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Eze. 33:1-8.

We now see a new force thrown upon this commission to the servants of God. The search light of prophecy reveals it in a new setting. This is the commission God wants every true servant to heed at this time and if he does not heed it the blood of souls will be required at his hand. No doubt as it is delivered he will be accused, as was Jeremiah of being a traitor to his country and as being in sympathy with the enemies of Christendom. But that is not true. It is a message like Jonah delivered to Nineveh. It is for the good of all who may hear and take heed for in doing so they will save their souls. This is a gospel commission equally important to that delivered by Christ to his disciples (Matt. 28:18, 19). This is the gospel of salvation from the sword. This is the proclamation of the yellow peril. Let Christendom be faithfully warned of her danger by every true servant of God. It is the message from this time forward to the end. Let every messenger give the trumpet a certain sound. America with all other nations stands before God today as did Nineveh in the days of Jonah. Who will come out of Babylon's errors and proclaim the whole truth preparing the people to meet the King of kings and Lord of lords. "And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin. And I that am the Lord thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast. I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." Hosea 12:8-10.

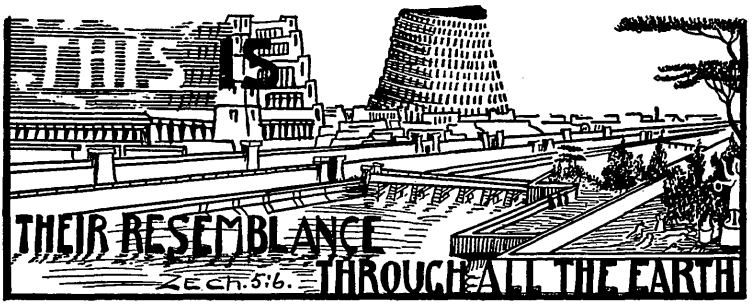
Hosea associates Ephraim and the land of Egypt together the same as the other prophets. He also plainly says he will cause them to dwell in tabernacles in that land in the time of trouble. This is a positive declaration that the wilderness experience will be lived over in the feast of tabernacles. In the comments on Hosea it was shown that Ephraim in the last days was the name that designated Protestantism. He

further says that Ephraim's derision shall be manifested in the land of Egypt when he shall fall by the sword.

We now believe any one who will give consideration, as they should, will have no difficulty in locating modern Egypt as Protestant America.



BABYLONIAN CAPTIVITY.



CHAPTER XXVI.

ANCIENT AND MODERN HISTORY COMBINED.

THE CAPTIVITY REPEATED.

The Lord has taken many historical events of note in the past and made them object lessons for future history. This is plainly revealed in the writings of nearly all the Old Testament prophets, and one of these very prominent historical facts is that of the Babylonish captivity about 600 years before Christ. The history of Jeremiah's warning as given to the Jew is recorded from the twenty-sixth to the thirtieth chapters of his book which every one should turn and read. The reason given for the writing of this record is plainly stated in the thirtieth chapter as follows: "The word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. *For, lo, the days come, saith the Lord, that I will bring again the captivity of my people* Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling,

of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid." Jer. 30:1-10.

We have not realized as we should why the Lord has been so faithful in recording the historical events of the past. These are made object lessons to illustrate what will happen in the future. This explains also why those ancient names are used in the prophecies of the latter days. As Babylon once destroyed ancient Jerusalem and took the Jews captive and scattered them abroad so Assyria (the Eastern nations) will again take captive Gentile Israel in the last days.

Now by reading Chapters 30 and 31 of Jeremiah's prophecy we can there learn the experience of the modern captivity. Verse 16 plainly says "All thine adversaries, every one of them, shall go into captivity." The adversaries here referred to are the professed people of God who oppose the remnant as the same class opposed Jeremiah in his day. "Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: *in the latter days ye shall consider it.*" Jer. 30:23, 24.

AN ARMAGEDDON OBJECT LESSON.

Beginning with the thirty-sixth chapter of Isaiah and ending with the forty-sixth, is a record of ancient and modern history of great significance to the students of today. We have introduced, in Chapter 36, a threatened war between Sennacherib king of Assyria and Hezekiah king of Judah.

Isaiah XXXVI.

Verses 1-9: "Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field. Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder. And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? I say, sayest thou, (but they are but vain words) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me? Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him. But if thou say to me, We trust in the Lord our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

Thus we have the matter clearly introduced, with Judah accused of trusting in Egypt for necessary support; but the answer comes, Has not the Lord sent me, *am I not the Lord's servant,* as well as yourself?

Verse 10: *"And am I now come up without the Lord against this land to destroy it? the Lord said unto me,* Go up against this land, and destroy it."

We wish the reader to note carefully the statements made by the king of Assyria. The reason is this, there are in our day great questions to settle as to what constitutes a Christian nation. We only need go back a little in history to find how nations have professedly embraced Christianity. In the fourth century the Romans adopted the Christian faith through their emperor Constantine, who claimed to have had a vision of the cross, whereupon he made the cross his ensign and the standard of his army. In the tenth century Russia embraced the faith of the Greek Church as the result of one of its government officials marrying a Greek woman thus introducing that religion into the government, and making that faith, by law, the national religion of Russia.

The question now is what is the religion of the Japanese and the East? The nations of the East are adopting Western ideas of civil government and civilization and modern warfare. These nations are permitting missionaries throughout their dominion. The situation has become very similar, to that which existed in ancient times between the Jewish and Assyrian nations. The king of Assyria then claimed he was the servant of the Lord as well as was the king of Israel. He also claimed the Lord was guiding him. It is therefore well to keep the line of distinction clear, between those who are governed by the Scriptures, and those who are not.

From Verse 11 and forward to the close of the thirty-sixth chapter of Isaiah, is a record of the words of Rabshakeh, captain of the Assyrian army, to the Jews as they stood upon the wall of Jerusalem.

He besought them in their own language, to surrender, by calling attention to how God had delivered the nations into the hands of Assyria in the past.

Isaiah XXXVII.

Verses 1-4: "And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left."

As stated in this transaction, Assyria was making great conquests, she had taken Samaria (House of Israel), captive in 721 B. C. The event here recorded was eleven years later, when the remnant of Judah was finally brought into this trial. Hezekiah was one of the most godly men that ever ruled upon the throne of Judah, he did not depart from the right all the days of his reign. His experience and knowledge taught him the source of wisdom, hence, he sent his servants to Isaiah, the prophet, to know the counsel of the Lord in this trying hour. Let these points be well noted as they are written for the good of the remnant in the last days. This record is all given in the writings of the kings of Israel but as it is transferred to the prophetic writings, it is given new significance.

Verses 5-7: "So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words

that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land."

This is a most significant record. This history will be literally lived over, as elsewhere mentioned, in the end of the feast of the tabernacles. The experience of Hezekiah is to be repeated by the remnant in the latter days. The fate that is to follow the Assyrian army and what will come upon the remnant people is described in Joel 2:15, and forward.

Verses 8-14: "So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah. And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord."

The thirty-seventh chapter of Isaiah continues from Verse 8 and on, wherein it tells us how the king of Assyria was in war with Libnah and threatened with an invasion from Ethiopia, because of which Rabshakeh was called to return. But he wrote and sent messengers to Hezekiah, making great threats.

Verses 15-20: "And Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel, that dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only."

This was a time in which there was real seeking of the Lord by the king and his associates. He acknowledged before the Lord that the king of Assyria had done all that he had claimed; he had even taken captive the House of Israel and now only the remnant of Judah was left, and unless God should interfere and save them they, too, would perish by the hand of Assyria. We repeat, Armageddon is not a conflict between the nations; but it is a signal event as here described against the remnant people and their victory will be as that given to Deborah and Barak, Jephtha, Gideon and Hezekiah and described by Ezekiel in the thirty-ninth chapter as it will occur in the last days. The Eastern power is the yellow peril against Christendom and leads the final confederacy with Christendom against the remnant as described in the eighty-third Psalm.

Verses 21-23: "Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria: this is the word which the Lord hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blas-

phemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel."

This was the answer to the prayer of faith offered by this servant of God. Every circumstance demanded entreaty for mercy from the hand of the king of Assyria. The unbelievers had already fallen into the hands of the king of the Assyrians, but the Daughter of Zion could laugh him to scorn, and the Daughter of Jerusalem could shake her head at the threats offered by this heathen king. These threats and boasts of Sennacherib that the God of the true people was not able to deliver them, were despised by the Lord and met as God had promised they should be.

Verses 24, 25: "By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel. I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places."

This is the boasting of this servant of the king of Assyria. It is true that in the last days the kings of the East will have as great cause for boasting as had the king of Assyria, but when it comes to their boasting over God's true people, his remnant, he will not accomplish his design for God will never deliver them into his hand.

Verses 26-30: "Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. But I know thy abode, and thy going

out, and thy coming in, and thy rage against me. Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof."

The Lord acknowledges that the king of Assyria had done this work; but the king did not realize that the work was the Lord's, nor that the Lord had been using him as an instrument to overthrow these kingdoms, and to scourge his professed people because of their backslidings. The Assyrian kingdom who now stands for all the East, is the instrument that God has designed in all the world's history for the purpose of scourging his professed people. This is an established, fixed principle that the people of our day ought to understand. This is the solution to the movements of the nations in the last days. This is also shown in the following:

"By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up." Isa. 27:9.

Isaiah XXXVII.

Verses 31-32: "And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: for out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this."

This statement of the prophet teaches us plainly that it applies to the future when the seed of Jacob will be established in the kingdom of God. This is also taught in Verse 6 of the twenty-seventh chapter of Isaiah.

"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."

Verses 33-38: "Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it for mine own sake, and for my servant David's sake. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead."

This Scripture will be literally repeated in the last days when the remnant will be again placed under circumstances similar to Hezekiah's. This is plainly taught by the prophet Joel.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall

be satisfied therewith: and I will no more make you a reproach among the heathen: but I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things." Joel 2:15-20.

Let this Scripture be compared with Eze. 39:2-4, Rev. 19:17, 18, and the whole matter will be seen how the history recorded in Isaiah 37 will be repeated.

The next in order in this event is the record found in the thirty-eighth chapter of Isaiah. Hezekiah the king was stricken with disease. His prayer to God is recorded. The prophet Isaiah prescribed the remedy, a lump of figs laid to be upon the boil, and he should recover. If we mistake not this experience, as recorded in this chapter, is given as a sign, and is so stated in Verses 21, 22 of this chapter. "For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover. Hezekiah also had said, What is the sign that I shall go up to the house of the Lord?" Isa. 38:21, 22.

Verse 17 (Chapter 38) speaks of their sins being cast behind His back (blotted out). The lump of figs, the healing of Hezekiah was emblematic of the physical healing of the remnant after the close of probation. Verse 18 teaches there would be no benefit for them to go to the grave. They are from this time forth to praise the Lord and honor Him.

This illustrates the experience in the time of trouble. The seven last plagues are to be poured out. The first of these is a noisome and grievous sore (Rev. 16:2), like it was when the plagues were poured upon the Egyptians. The most grievous plagues were not visited upon Israel in Egypt; and, in the time of trouble, the remnant will be free from them (Ps. 91:7).

The experience of Hezekiah is carried through the thirty-ninth chapter. But in Chapter 40 the subject is changed to

the special application to be made of the lesson recorded in the chapters just considered. Chapter 40 gives words of encouragement and comfort to the Lord's people.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that *her warfare is accomplished,* that *her iniquity is pardoned:* for she hath received of the Lord's hand double for all her sins." Isa. 40:1, 2.

This Scripture tells us plainly that the lesson from this time forward has its application when the warfare of Jerusalem is ended and her iniquity is pardoned. This time is after probation is closed and the time of trouble is ushered in. Let the reader not fail to read the whole of the fortieth chapter of Isaiah, for in it is brought to view the coming of Christ and the utter destruction of the nations. Space will not permit this important chapter to be quoted here.

THE GREAT DECEPTION.

"Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment. Who raised up *the righteous man from the east,* called him to his foot, *gave the nations before him, and made him rule over kings?* he gave them as the dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely; even by the way that he had not gone with his feet. Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; *I am he.*" Isa. 41:1-4.

In this Scripture the subject introduced in the former chapters pertaining to the Eastern powers is resumed. From the fifth verse to the twenty-fifth verse of the forty-first chapter, true Israel, or the remnant, is addressed in words of encouragement and admonition, as to their relation to this Eastern power.

"*I have raised up one from the north,* and he shall come: *from the rising of the sun shall he call upon my name:* and *he shall come upon princes as upon mortar, and as the potter treadeth clay.* Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is righteous?* yea, *there is none that sheweth,* yea, *there is none that declareth,* yea, *there is none that heareth your words.* The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings. For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word. Behold, they are all vanity; *their works are nothing*: *their molten images are wind and confusion.*" Isa. 41:25-29.

This places the subject plainly before us; first it is a Northern and an Eastern power, the same identical power mentioned in Ezekiel in Chapters 38 and 39, also in twenty-seventh and twenty-eighth chapters of Isaiah. But here is another feature specified, namely, the character of this power. In Verse 2 of this chapter he is called "the righteous man from the East." Verse 25 says, he shall call upon the name of the Lord. Verse 26, the Lord questions this righteous claim and continues to show that there is no proof of his righteousness and declares him a worshiper of false gods, yet God raised him up from the East as he did his servant Nebuchadnezzar. Compare his character with that of "the king," Dan. 11:36-39.

Now it is a fact that professed Christianity is having a great influence in the world; it is also a fact that the profession has very little to do with a change of character or even the belief of individuals. This was also the condition in the days of Hezekiah. The king of Assyria appealed to Hezekiah the king, in the name of the Lord, and made claims that the Lord was speaking through him. Is it unreasonable to believe that the kings of the East will do the same? The Northern power, Russia, Western portion, is professedly Christian. Will Japan, India, and China, like Constantine of

old, erect the cross in their armies? We cannot say as to this. We can say they will claim to be righteous; and claim to speak in the name of the Lord. Under the miracle working power of Satan (Rev. 16:13, 14) they will deceive if it were possible, the very elect. And as Satan himself will, in the last days, appear as an angel of light, who knows but he may lead this vast host against professed Christendom of the West and the remnant people particularly, as the Assyrians of old came against Hezekiah. Daniel says: His god is a strange god. Just what form his religion will take is not known, except that he is an idolator claiming to be righteous.

Let the Lord's people study these important lessons.

In the first seven verses of the forty-second chapter, Christ is introduced as the leader of his people. In Verse 8 he says "My glory I will not give to another, neither my praise to graven images." We are not to be deceived by the professed righteousness of this Eastern power.

"Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Isa. 42:9.

Thus he declares that the former things are to be repeated and new things are to come, but before they come he will tell us of them, but it is only those who take heed to the warning who will be profited by it. In Verses 10 to 16 the Lord pictures out the desolation of the earth with the shout of triumph by his people in their home of deliverance.

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods. Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that

I send? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will give ear to this? who will hearken and hear for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his way, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart." Isa. 42:16-25.

This Scripture covers the ground of preparation for the final struggle. God's messengers have gone out and have magnified His law. They have taught the restoration of his commandments for which heathen practices have been substituted. He says, who is so deaf as he who will not hear? Verses 24 and 25 tell us where the trouble is. Jacob of old has been punished, over and over, for disobedience and rejection of the law of God. This is only repeating the history with all the light that is now shining upon the question. Is it possible with this evidence, that men will continue to violate God's holy law and attempt to abolish the second and fourth commandments from the Decalogue? We trust that some, at least, will profit by the admonition here given.

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither

shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; *I will say to the north, Give up;* and *to the south, Keep not back*: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears. *Let all the nations be gathered together,* and let the people be assembled: who among them can declare this, and shew us former things? *let them bring forth their witnesses, that they may be justified: or let them hear,* and say, It is truth." Isa. 43:1-9.

The gathering mentioned in these Scriptures is a literal gathering, they are assembled from every part of the earth. These verses have their application to the remnant people who have been brought out under a special message. The first three verses teach us how the Lord will protect and keep his remnant people, as they pass through the waters (the people). A table will be spread for them in the desert, and springs of water shall burst forth, in the time of the plagues when there is only blood to drink. And finally when the Beast and False Prophet (Rev. 19, 20) are cast alive into the lake of fire, they will be preserved, like the Hebrew children in the fiery furnace.

"And they shall spring up as among the grass, as willows by the watercourses. One shall say, *I am the Lord's;* and *another shall call himself by the name of Jacob;* and *another shall subscribe* with his hand unto the Lord, and *surname himself by the name of Israel.* Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first,

and I am the last; and besides me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and *the things that are coming, and shall come, let them shew unto them.* Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God besides me? yea, there is no God; I know not any. *They that make a graven image are all of them vanity; and their delectable things shall not profit;* and *they are their own witnesses;* they see not, nor know; that they may be ashamed." Isa. 44:4-9.

"For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Jer. 31:6-10.

Remember that Mount Ephraim is Protestant America. Compare with Isaiah, eleventh chapter, where they are said to fly toward the West on the shoulders of the Philistines, thus locating the place of their gathering.

Returning to Isaiah 43:9, the Lord says to those who will not believe the inspiration of his word and to the heathen power that claim that they are sent from the Lord: "Let

them utter a prophecy and bring it to pass." We might add, this Scripture is being fulfilled before our eyes. How few there are who are willing to open their eyes that they may behold God's providence.

Passing over the remainder of the forty-third chapter for want of space, begin with Chapter 44.

"Yet now hear, O Jacob my servant; and Israel whom I have chosen: Thus saith the Lord that made thee, and formed thee from the womb, which will help thee: Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the watercourses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Isa. 44:1-5.

This Scripture teaches us of the spiritual development of the remnant. This is the same work as the early rain, mentioned in so many of these prophecies, in the opening of the gospel among the Gentiles, and in the outpouring of the Spirit of God on the apostles on the day of pentecost. From this point the gospel was soon carried to all parts of the world. In like manner the last message will go, accompanied by the same Spirit and power; and, as the connection is made through ancient and modern Israel, those embracing the truth will subscribe under the names here mentioned. Thus the restoration of Israel will be completed and the tabernacle of David that is fallen down will be built up.

"Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I ap-

pointed the ancient people? and the things that are coming, and shall come, let them shew unto them." Isa. 44:6-7.

The great question to be decided, is who is this man from the East who calls himself righteous and is a worshiper of idols. The Lord asks: "Is he able to proclaim from ancient times these things that are to come to pass, and bring them to pass as I have done? Satan, himself, nor any of his subjects inspired by him, has ever been able to predict history for centuries in advance. The remaining part of the forty-fourth chapter of Isaiah gives a full description of idolatrous worship, how a carpenter with his tools from a piece of ash wood forms a god. He bows down and worships it. With another piece of the same tree he warms himself; and with another piece he cooks his food. This is thrown in to show the true condition of this righteous man from the East, where image worship of every kind is manifest. It is a violation of the second commandment, and such cannot be termed righteous.

As further proof of God's ability to give detailed history of the future, in Chapter 45 he makes a prediction concerning Cyrus, a man who lived and overthrew Babylon nearly two hundred years later. He even called him by his name more than a hundred years before he was born, giving details as to his work and the manner in which he would take the city of Babylon.

Thus the prophecies of the Scriptures are the great test by which the remnant people are to be guided in their judgment of world movements in the last days and not by the profession as to who is righteous.

"Bel boweth down, Nebo stoopeth; their idols were upon the beasts, and upon the cattle: your carriages were heavy laden; they are a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity. Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which

are borne by me from the belly, which are carried from the womb: And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you. To whom will ye liken me, and make me equal, and compare me, that we may be like? They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth: from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble. Remember this, and shew yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: *Calling a ravenous bird from the east,* the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Hearken unto me, ye stouthearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory." Isa. forty-sixth chapter.

This chapter ends the argument which distinguishes the true worshiper from the false. This idolatrous power from the East God calls his servant, from the same standpoint he called the heathen king, Nebuchadnezzar his servant when he called him to overthrow Jerusalem. This power is called a "ravenous bird from the east." Thus the great question is opened before us as to the character of this Eastern power. The spirits of devils are to go out and through their miraculous delusions the nations are to be gathered. This delusion no doubt will be practiced largely, if not entirely, under the

name of Christianity. The Lord has forewarned us that the heathen will still be idolatrous in character. Those who understand the teaching of the Word on these questions will not be deceived.

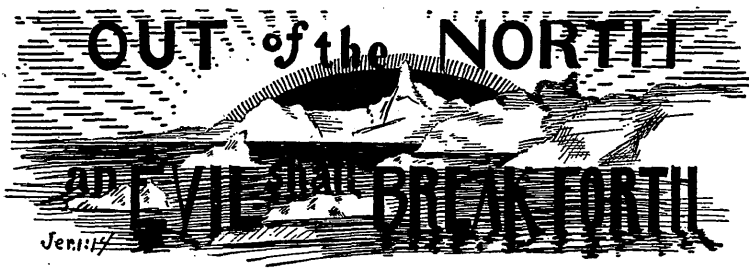
The story begins with the thirty-sixth chapter of Isaiah's prophecy and ends with the forty-sixth chapter. It begins with the king of Assyria claiming to Hezekiah, king of Judah, that the Lord was with him. The story is carried through the narrative. History repeats itself in the end of the world, with the Eastern nations performing the same thing concerning the children of Israel, or the remnant, as with Hezekiah.

Now, in conclusion, let us say to the reader, if these principles are remembered it will be the privilege of those who regard these principles to read the books of Isaiah, Jeremiah, and Ezekiel, and all prophecies of the Old Testament understandingly, and by keeping the names located in their proper places all mysteries of the Old Testament prophecies will be removed.

AHOLAH AND AHOLIBAH.

There is recorded in the twenty-third chapter of Ezekiel a parable where the House of Judah and the House of Israel are symbolized under the names of Aholah and Aholibah. The explanation is literal. Aholah stands for Samaria, the capital of the House of Israel. The other, Aholibah, is said to be Jerusalem, the capital of the House of Judah. Their apostasy from the Lord is portrayed in vivid language. The Assyrians, or Babylonians, are represented as the lovers of the two women. In brief, it is the same story so often told. Truly, it is line upon line and precept upon precept. We simply call your attention to this chapter and ask that it be read in connection with those already introduced, thus giving still another evidence of the truthfulness of our position.

Verse 22 repeats the same story as all other prophecy, namely, those with whom they have committed spiritual adultery will be brought against them with the sword. Verse 38 mentions the Sabbath as one of the main things in which these women (churches) have transgressed. Then, in Verse 47, the surety of the sword is again brought to view.



CHAPTER XXVII.

THE NORTHERN POWER.

Gomer, the grandson of Noah, as before stated in the chapter on Russia, located originally in the country South of the Black Sea, now the land of the Turks, or the Ottoman Empire. In the prophecy there considered, Ezekiel mentions this land as one that will join Russia in the gathering of the nations. It is therefore necessary that we consider the Turkish question, as it stands alone in the field of prophecy.

We are glad for the evidence we have that the Bible is a book made up of great principles of truth which run in clear lines throughout its teachings; and when these principles are once understood, we are greatly aided in arriving at right conclusions concerning the doctrines of the Bible. This is especially necessary in the study of the prophetic word. God has marked a great outline of Biblical history in dealing with the nations and the principles involved in their early history. These principles are carried through to the end of time. This is marked in the predictions of Moses in the last chapters of Deuteronomy. He says: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard

the person of the old, nor shew favour to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee." Deut. 28:49-52.

This statement of Moses was understood by all prophetic writers, and its fulfillment is the closing climax of earth's history. All prophetic writings are in accord with it, and at the end of each prophecy it is there located as the closing event. This is marked in the outline of the world's history in the eleventh chapter of Daniel's prophecy, beginning with Medo-Persian history, long before Christ was here, and tracing it down in literal language till its overthrow by Grecia. Then the universal reign of Grecia is told in Verses 3 and 4. Beginning with Verse 5, ending with Verse 13, we have the record of Grecia's history as it was divided into the two divisions, king of the North and king of the South, by Alexander's successors. King of the North embraces Asia Minor and other countries now ruled by Turkey, and the king of the South embraces Egypt and its adjoining countries. This history is carried in detail down to 200 B. C., when, in Verse 14, a new power is introduced called the "robbers of thy people." The story is carried from Verse 14 to Verse 19, revealing the history of Cleopatra, the Egyptian queen, and Antony, a brother-in-law of Caesar Augustus, closing with Verse 19, marking the murder of Julius Caesar by Brutus.

Verses 20 to 22 tell us of Caesar Augustus, Tiberius Caesar and the crucifixion of Christ. Verses 23 to 31 tell the history of Rome from 161 B. C. down to the overthrow of Paganism in the government and the establishment of the Papacy in A. D. 538. Verses 32 and 33 tell us of the influence

of the Pagan converts and the apostasy caused by them as they enter the Church, also the persecutions that would follow for many days, elsewhere shown to be twelve hundred and sixty years, ending A. D. 1798. Verses 34 and 35 speak of the Reformation and the entering into that work of many that would cleave to them by flattery. Their experience till the time of the end is shown. At that point we enter upon a most important and interesting portion of this prophecy, beginning with Verse 36, we read: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done."

This Scripture introduces a new power which is the theme and burden of the remaining portion of this prophecy, ending with Verse 3 of the twelfth chapter, and has its application during the period of the time of the end, especially after probation closes, as marked in Verse 1 in Chapter 12. It is introduced as "the" king, or a definite, certain king, signifying a power well known and well established at this time of history. If it were otherwise or a minor power to have its fulfillment in the natural events of history it would not have been introduced thus; so we hold that the power introduced here, both as described in its character and in point of time, is not something new or unknown before. This power shall continue until the indignation shall be accomplished, for that is for a time appointed. The indignation cannot be accomplished until a consumption of the whole earth, as determined, is completed. Prophecy does not end until that is done. This is the indignation here referred to as shown in the beginning of the twelfth chapter.

The characteristics here described are what will enable us to locate the nation here mentioned. We must also remember the same thought is in other prophecies and this one must be in harmony with those already considered.

Verses 37-39: "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain."

Verse 37 says he shall not regard the God of his fathers nor the desire of women nor regard any god. The power here introduced starts out on its career fearing neither God nor man; casting all ideas of worship formerly held, out of the mind. He regards no appeal for any other form of worship, neither regards the desire of women. Some have supposed this last statement to be that of doing away with the marriage relation but that cannot be true. What is a woman's desire? There is planted in every true woman a desire for modesty, virtue and loyalty to her own husband; but this power in its warlike career has no regard for these. Is there such a power to arise? "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Zech. 14:2.

Here we have just such a power as Daniel is speaking of; and this is speaking as all other prophecies of the kings of the East speak. But he does honor a god that is now termed a strange god and that is the god of forces. This is a god his fathers knew not. The nations of the East have been for long centuries unwarlike in their history but the command is, in the last days, "Let the heathen be awakened, let them come up to the valley of Jehosaphat." This is accomplished through "the spirits of devils working miracles which go forth to the kings of the earth and to the whole world to gather them to the

battle of the great day of God Almighty." As we have learned before in our comments on Isaiah, Chapters 36 to 46, this is a heathen power and its images which are made of wood covered with silver and gold are one of his special characteristics; so his god is here honored with gold and silver and precious stones and pleasant things. Thus we see the identity of this character established. This god of war gives a great impetus to this army and as a result they rule over many and they divide the land for gain.

In Ezekiel the thirty-eighth chapter, speaking of this army it says, an evil thought shall enter into their minds and they shall say, "Let us go up to the land of unwalled villages and take a spoil." Their policy, therefore, shall be, to divide the land for gain, practically to devour every thing before them. Verse 40. "And at the time of the end shall the king of the South push at him: and the king of the North shall come against him like a whirlwind, with chariots, and with horse-men, and with many ships; and he shall enter into the countries, and shall overflow and pass over."

At the time of the end a definite move is here pictured, namely, a war between the combined forces of the king of the North and the king of the South and the power here introduced (the kings of the East and the Russia). In the division of the Grecian empire as before stated, the king of the South is Egypt (now England) and the king of the North is now Turkey. Now, with England and Turkey against the kings of the East there will be a desperate conflict.

In the sixteenth chapter of Revelation, Verse 12, we read that the waters of the Euphrates are to be dried up that the way of the kings of the East might be prepared. But who are the people of the Euphrates? We answer the Turkish people. But who is the king of the South today in Egypt? We answer, England controls Egypt and thus becomes the king of the South. She also controls the Suez canal, the great ocean thoroughfare to the East. This is a literal prophecy from the

beginning. It deals with definite territory, and Egypt here must not be confounded with modern Egypt located by character and conditions in other prophecies. England has for a long time held a guardianship over Turkey. The Turkish power as all are aware, is the key to the whole situation, consequently the government of the Euphrates territory must be "dried up" as the prophet says. Daniel says, "The king of the South shall push at him (The kings of the East), the king of the North shall come against him (The kings of the East) like a whirlwind." They will have chariots, horsemen, and many ships. The many ships can be nothing else than the naval powers of England and her allies. Thus we see the natural possibility and absolute necessity for just such a conflict, at this very point, between the East and the West before the Euphrates can be "dried up" and the final preparations made for the kings of the East to move forward on their Western tour of death and destruction. The obstacles now at this point must be removed and will be in the not far distant future. Then Russia joined by the kings of the East and the Mohammedans as elsewhere shown will have free access to the countries to which they started. Verse 41. "He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon."

Some have supposed it to be the king of the North (Turkey) that enters into many countries and passes over and overthrows many. When God speaks of such moves it is no such small enterprise as we might imagine. Turkey in its past history, and at the time these commentaries have said this happened, has made no such record as here described. The pronoun *he,* therefore, does not apply to the king of the North (Turkey), but to the power introduced in Verses 36 to 39, which comes out of the North (Russia), and the East. This whole prophecy from Verse 36 and forward is a consideration of "the king," his power and the magnitude of the work he will accomplish.

The power mentioned in Verses 36 to 39 in the eleventh of Daniel has been taken to be France because France from 1793 to 1796 discarded the Bible in the French assembly. Having taken this position it only leads to a greater mistake in Verse 40 seeing that France could not be the one that would pass over and subdue many countries mentioned by name as the glorious land, Egypt, Libya and Ethiopia and many others. The next step to find the fulfillment of Verse 40 was to transfer the pronoun he to the king of the North or Turkey but on examination this position was even more faulty than the mistake made on Verses 36 to 39 as applying to France. The Turk established himself in Constantinople in 1453, sixty-four years later (A. D. 1517), the glorious land and Egypt and Northern Africa became territory of the Sultan's. How then could it possibly be that following 1798 in the war with Napoleon the Turk became possessor of those countries when they had been a part of his dominion for nearly three hundred years and it was the invasion of France upon his territory by Napoleon that caused war between them in 1798? In no sense, then, could the king of the North be the one that passed over and subdued many countries following this war with France. And again the many ships mentioned in the prophecy are interpreted to be the ships of England that assisted Turkey in the war against Napoleon and caused his retreat. The facts are, there were but two English ships in the engagement and being one hundred years ago such vessels would be far from meeting the demand of the prophecy. Thus there is but one conclusion and that is that Daniel the eleventh chapter, the thirty-sixth verse and forward to the close is yet unfulfilled.

The definite article *the* means a specific king and also one well known. There could not be two of this class. To illustrate, the seventh day is the Sabbath. Now no other day could be the Sabbath but the seventh day. We could not say a seventh day was the Sabbath. *The* true God could not mean there were others of equal standing.

Note the specifications given. "He shall do according to his will." That is, no power shall be able to stand before him in the fulfillment of this prophecy. "He shall cause them to rule over many." This expression could not imply less than a general subjection of all with which he came in contact.

In Isaiah 41 to 46 you will find the idolatrous king referred to and designated in the last chapter mentioned as the "ravenous bird from the East." Therefore we conclude no other nation meets this specification but Gog, the prince of the land of Magog, the captain or guard of all the Eastern host. The Greek Church is in this territory and will be overthrown or subdued, but the chief of them will escape under the sixth plague.

Those who have taken the position that this prophecy was fulfilled in A. D. 1798, offer as proof that such a war was to take place at the time of the end (1798), thus having the prophecy locate the definite year. It is true the time of the end began in 1798; but the time of the end covers the period from 1798 until the Lord appears. Hence anything happening during the period could be spoken of by Daniel, as taking place at the time of the end. In fact the year 1798 would be a very busy time if everything to be accomplished at the time of the end had occurred in that year. Dan. 12:4 says, Knowledge is to increase at the time of the end; but we do not conclude that all scientific and Biblical knowledge will be developed in the first year of that time. Hence every position taken to make France fulfill the prophecy at that or any other time may well be questioned.

The effort is further made by some in order to show that Turkey is the power, that consumed the glorious land and brought Libya, Egypt and Ethiopia at his steps, by applying this Scripture to the success of Turkey rescuing Egypt from the hands of the French under Napoleon. This is equally a weak position with others taken. The war between France and Turkey was of brief duration and although the French

possessed the Turk's dominion, for a time, it could in no sense be claimed as his until the war was ended and he fully established in the possession of the prize. To place this construction upon the Scriptures throws the whole narrative from Verse 36 forward contrary to its natural teaching.

Verse 39 says the power in Verse 36 "will rule over many and divide their land for gain." This shows a power that will make conquests and conquer countries.

Verse 40 says: "He shall enter into the countries and shall overflow and pass over." Verse 41. "He shall enter also into the glorious land and many countries shall be overthrown." Verse 42. "He shall stretch forth his hand also upon the countries and the land of Egypt shall not escape." Verses 43 to 45 say, "He shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him."

Thus we see to apply this language to the rescuing of Egypt from Napoleon would be doing violence to the whole narrative.

Some hold that Roman Catholicism is the power mentioned in Dan. 11:36-39, and that Rome is also the king of the North in Verse 40, and it is Rome that will eventually plant his tabernacle between the two seas. This is based on the thought that Rome is the principal power introduced in the prophecy in Verses 14-35. And it is claimed that Roman Catholicism meets the specifications described in Verses 36-40 and forward. Also that Rome will yet do the things mentioned in this prophecy.

Speaking of Rome, Dan. 7:26 says: They shall take away his dominion to consume and to destroy it unto the end.

John says: One of his heads was, as it were, wounded unto death and the deadly wound was healed. Also He that leadeth into captivity shall also go into captivity (Rev. 13). This was accomplished in 1798 when the dominion of the papacy was taken away. John also tells us (Rev. 17:12) that the ten kingdoms of Western Europe will again renew their allegiance for one hour to the beast power. This expresses a very brief period as the verses following show. They see their mistake and turn with hatred against the woman, the church. Thus we see there is no opportunity for Roman Catholicism to meet the requirements of the prophecy.

The expressions king of the North and king of the South, are taken from the original division of the Grecian Empire, and have their application to definite territory. That territory first belonged to Alexander's successors: second the territory of the North belonged to Rome until A. D. 1453, third then to Turkey until the present time. Hence Turkey is the king of the North now. Egypt has also had its government frequently transferred until 1898 when it came under the control of England; but it is still known, in the prophecy as the king of the South.

Thus we see that Rome cannot be the power spoken of as the king of the North in Verse 40 and also in Verses 36-39 for they will be at war with each other as shown by Verse 40. In brief it is useless to attempt to make any other power fulfill the predictions of Verses 36-39 but Gog the leader of the East as before shown. It is useless to try to make any other power of Verse 40, the king of the North but Turkey. It is useless to try to make any other power the one that will pass over and subdue many countries and plant his tabernacle between the two seas but Russia the leader of all the East. All prophecies say it is the power and so we believe.

Palestine will be possessed by this power, as plainly stated; but "Edom, Moab, and the chief of the children of Ammon" at this point in his first move, will escape out of his hand.

Are Edom, Moab, and Ammon, the old, ancient, literal nations of sufficient magnitude to enter into this prophecy at this point in the world's history? Far from it.

They have not been known in history for centuries, much less then at this time. We have learned that Edom, Moab, and Ammon are now used to describe the three divisions of Christendom (Greek Catholicism, Roman Catholicism, and Protestantism). In the first move in drying up the Euphrates to prepare the way for the kings of the East, Edom, Moab, and the chief of the children of Ammon escape. Only the chief of the children of Ammon escape, that would be the more prominent church leaders. The masses, no doubt, will greatly suffer as they are in that territory. That division of Christendom will be broken up. Many countries will be overthrown.

Verses 42, 43: "He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps."

Egypt and Africa will then be "at his steps." That is, commanded by him. Thus we have the whole of the dragon territory brought under the command and joined to the power here introduced in Verse 36 which is the theme of thought to the close of the chapter and also to the coming of Christ.

Verse 44: "But tidings out of the East and out of the North shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." This introduces a new move, namely, to utterly make away many, that is to utterly destroy. Tidings out of the East and out of the North cause this move to take place. The North in all these prophecies is Russia. The land of Magog is north of the Caspian sea in Asia; let it not be confounded with "the king of the North" which is Turkey in Asia Minor. (See verse commentary on Eze., Chapters 38 and 39 in this book.) Out of the

East would be the kings of the East, China, Japan, India, and Korea. Just what these tidings will be we know not, but it causes a move upon the part of the army in the field.

In the overthrow of the powers ("the drying up of the Euphrates") before mentioned Edom, Moab and Ammon escaped. Now, as other prophecies show, they will not escape; for, this vast army, that shall cover the land as a cloud, shall move forward upon the Western nations and especially upon everything that is professed Christian described as Edom, Moab and Ammon or in other words Protestant America, Roman Catholicism and Greek Catholicism.

Verse 45: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

"He shall plant the tabernacle of his palace between the seas in the glorious holy mountain." A tabernacle is a movable structure. How natural the prophecy is. View the world, consider the Suez canal, the Mediterranean sea, Constantinople and the Dardenelles. These are all stategic points which must be settled first in the preparation of the way of the kings of the East to do the work pointed out in all the prophecies.

The supposition has been that the point here mentioned is between the Dead sea and the Mediterranean and would then be Jerusalem. But the Scriptures do not say that is the case. The two seas are to be determined by the reader after consideration of evidence.

We have learned in all these prophecies there are two divisions of Christendom that are the first points of attack from the Northern Power, the United States and the territory of the Turkish government where the main body of the Greek Church is located. There are places in both these territories that could fulfill the foregoing description. The two seas in the United States would be the Atlantic and the Pacific oceans; in the other the Dead sea and the Mediterranean. The name Jerusalem is not mentioned in either. We would now

offer some scripture for the reader's consideration. The title the glorious land, was applied to Palestine originally but that name is transferable to other territory as others have been. It is applied to Palestine in Verse 16 of the eleventh of Daniel.

We have in the prophecies of Joel a description of the locality of the great struggle when Gog will fall on the mountains of Israel. There the Prophet describes the land as follows: "But I will remove far off from you the Northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things." Joel 2:20.

It is a barren desert and located between the two seas. Now in looking over the world we know of but one place that meets the specifications, and that is found in the United States, between the Pacific ocean and the Gulf of Mexico. There in California, Arizona and Mexico we have just such a place but it cannot be found in old Palestine. This location is in the United States; it is surely barren and desolate. Those who have traveled over this territory well know it meets the specifications. We therefore leave the question with the reader for his consideration.

In Ezekiel 38, it says this Northern power will go up to the land of unwalled villages to take a spoil; Jeremiah 49 says: Get you up to the wealthy nation to take a spoil; Ephraim as we have learned was situated at the "head of the fat valleys." If any land in the world today could be called the "glorious land" it would be America. Therefore the weight of evidence is in favor of America being the point mentioned.

Chapter 12 introduces in Verses 1 to 3 in connection with this an important thought. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be

found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12:1-3.

Christ (Michael) has been represented as sitting at the right hand of the throne of God but this represents him as standing up. In connection with this preparation, before the utter destruction of Edom, Moab, and Ammon, our attention is called, by this language, to the close of probation, following which point, the seven last plagues are to fall as described in the sixteenth chapter of Revelation. It closes with the great battle of Armageddon. The verses just quoted describe it as "a time of trouble such as never was since there was a nation." How true this will be. The Eastern nations move forward to "utterly make away many," while the plagues fall upon the worshipers of the beast and his image. Truly it will be "a time of trouble such as never was."

But while this is taking place upon Christendom the Lord does not leave us in darkness as to the utter consumption of the whole earth and of the power so fully described, for he says, "He shall come to his end and none shall help him." How true that will be. When the Lord comes John tells us the beast (Roman Catholicism) is taken, those that are left, and with him the false prophet (Protestantism), and those that are left, and they are cast alive into the lake of fire. Those who remain of the heathen (the dragon power) which we have been considering are slain by the sword of him that sitteth on the horse which sword proceedeth out of his mouth.

In our comments on Hosea 5:7 and Zech. 11:8, it was shown there would be thirty years accomplished in the destruction of Christendom. In our comments on Eze. 29, we learned that Protestant America would be desolate forty years. It was there stated in plain language that large numbers of

captives would be taken by the heathen powers from Christendom to the heathen countries, and at the end of forty years they would return to their home land and be the basest of kingdoms. This explains how those who are left of the beast and false prophet are alive when the Lord appears.

In our comments on Isaiah 36 to 46 we learned that the last act of the dragon power would be an effort to destroy the hidden ones, or remnant of Judah, and how the Lord would smite the great army of heathenism, Eze. 39 saying he will leave but the sixth part of them. This explains how the remnant of that power is alive and destroyed by the sword that proceeds out of his mouth when Christ appears. Adding the thirty years of destruction to the forty years of desolation we have seventy years. Following this seventy years and the events connected with that time, the Lord will appear as declared in Eze. 39. (On these periods see Time, Tradition and Truth by the Author.)

Thus we find this prophecy of Daniel in perfect accord with all the other prophecies. The natural conditions and historical facts of today would cause us to conclude just such a move. Therefore we believe the position is sound and tenable.



CHAPTER XXVIII.

ZECHARIAH.

The books of Zechariah and Hosea in one respect are very much like the book of Daniel and the book of Revelation, that is, the same line of thought is brought out by each of the prophets. In point of time Zechariah and Hosea were written nearly three hundred years apart. Daniel and Revelation were written over six hundred years apart. Hosea and Zechariah are books of equal importance in our day with Daniel and the Revelation. Much has been written of Daniel's and John's prophecies. But little has been said of the others. As we have given the verse commentary on Hosea we will now endeavor to do the same, incomplete as it may be, on the book of Zechariah.

THE FEAST OF TABERNACLES.

Zechariah I.

Verses 1-6: "In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, The Lord hath been sore displeased with your fathers. Therefore say thou unto them, Thus saith the Lord of hosts; Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the

Lord of hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord. Your fathers, where are they? and the prophets, do they live for ever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us."

The chronology of this book is 520 B. C. The prophet's first vision was in the eighth month in the second year of Darius. Darius was the king of Persia. Israel at this time was captive and subjects of the Persian government as they were transferred from Babylon, at its overthrow, to the Medes and Persians. The burden of the prophecies expressed in Verse 6, is the spiritual condition of the people here addressed. Their condition as here stated, is that of their fathers when they were in apostasy from God. The prophet appeals to the ones here addressed by calling their attention to God's dealings with their fathers and the certainty that they will be dealt with as their fathers were according to the word of God.

Verses 7-9: "Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be."

These verses record a word picture of a scene shown the prophet in another vision three months later. It is that of a man riding upon a red horse standing in the bottom among the myrtle trees and behind him were three additional horses, one

red, one white, and one speckled. The myrtle tree is very significant and seldom mentioned in the Scriptures. Its branches were used in the building of booths in the feast of tabernacles.

The rider upon the horse is a representation of a messenger as we will see farther in the chapter. This book, opens and closes with the same theme under consideration. It closes with the subject of the feast of tabernacles and if we mistake not, this is the time and period which the whole book considers. The feast of tabernacles was a memorial event of their dwelling in booths forty years in the wilderness. It was also an object lesson teaching the people that that experience would be lived over. Where these typical feasts are considered in the pamphlet, Time, Tradition and Truth, it is there shown that this feast of tabernacles will meet its antitype after probation closes and during the time of trouble, as just considered in the comments on the twelfth chapter of Daniel, when the remnant people of God will again dwell in booths as ancient Israel did in the wilderness.

These horses are symbolic. They are explained in the book of Revelation in the line of prophecy, the seven seals; as representing different periods of the Gentile Church. Its purity and its apostasy are represented by the different colors of the horses.

This locates the time when this book has its special application.

Verses 10, 11: "And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth. And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest."

The language here plainly tells us that the work of these messengers who have been to and fro through the earth has been completed. They report the earth at rest. This could

be nothing less than the closing up of the Gospel work for men as described in Rev. 10:7.

Verses 12-16: "Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? And the Lord answered the angel that talked with me with good words and comfortable words. So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem."

In our past studies we have ever seen that the Lord took present and past events to teach lessons of the future. We think the verses just quoted are no exception to this rule. The seventy years predicted by Jeremiah that Jerusalem should lie waste were now completed. The temple must be rebuilt, the worship must be restored and so the Lord now calls our attention to that event and the experience connected with it to teach us, not only the historical facts of that day but future history when the tabernacle of David which is fallen down as mentioned by Amos should be restored.

While God visits judgments on people because of their sins he does it for their good; but when the heathen take advantage of this affliction the Lord's mercy and tender pity are at once appealed to in their behalf. That was true in the days of Zechariah and will also be true in the days before us.

Verse 17: "Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem."

The first sixteen verses are *practically* an introduction to the book setting before us the local condition, calling our attention to the feast of tabernacles and the close of probation. Verse 17 utters a most important prophecy, namely, the rebuilding and the prosperity that awaits the people of God in the future. This verse has its application especially in the earth made new when the restoration is fully completed.

Verses 18-21: "Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. And the Lord shewed me four carpenters. Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it."

Verse 18 introduces the sanctuary service. On the altar of burnt offerings and the altar of incense also there were four horns, and on the day of atonement these horns were sprinkled with the blood of the victim. The horns signified the four quarters of the earth and represented the covenant of grace made with Adam in the beginning, and later expressed: "Whosoever will let him come, and take of the water of life freely." As long as the atoning blood was upon the horns of the altar, mercy was extended to all mankind.

The Gentiles which had scattered Israel to all parts of the earth had oppressed them until no man could lift up his head. In the place of receiving the mercy of God the Gentiles had become the oppressors of God's people. Then the Lord presented the four carpenters before the prophet. A carpenter is a builder and these are the same as the four angels of Rev. 7, which is explained in the line of prophecy on the seven seals. Under the sixth seal, the signs preceding the coming of Christ and the close of probation are recorded, beginning with the

sixth chapter and twelfth verse. Then the seventh chapter opens with four angels or messengers standing upon the four corners of the earth holding the four winds (war and pestilence) till the servants of God are sealed in their foreheads. And "the number of them that were sealed was one hundred and forty-four thousand." Thus these four angels in charge of the work of God are finishing up the work of the Gospel in the earth with a special message preparing the remnant for the coming of Christ. When this is completed the gentiles symbolized by the horns that are lifted up against Judah are then frayed or destroyed. The four horns are then cast out signifying that probation is closed.

THE RESTORATION COMPLETED.

Zechariah II.

Verses 1-11: "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me. To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you, toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the

midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee."

The eleventh verse tells us plainly when the Scripture quoted has its application. Wherever that expression, "in that day," is used in the prophecies of the Old Testament it refers to the coming of Christ and the events preceding the end of the world. The measuring line upon Jerusalem (the church) is the work of the gospel going on in the church in its closing hours of probation preparing for that event. (Read Eze. ninth chapter first part and the first part of the eleventh chapter of Revelation on this point.)

But, says one, will there be cattle and cities hereafter? There were cattle in the creation of the world and had there been no sin there no doubt would have been cities and the prophet tells us we shall build houses and inhabit them, we shall plant vineyards and eat the fruit of them. The earth restored will contain all things created before the fall. Verses 7 and 8 are very significant. As seen in our former comments, as probation closes the remnant will flee from the North, the dragon territory. A loud voice will be raised to come out of Babylon. This is the last call before the close of probation. So these verses are thrown in to teach us that as probation closes, certain locations in the world will be deserted by God's people, as Lot left Sodom and the disciples, Jerusalem, before these cities were destroyed. If we mistake not, Jerusalem as spoken of in these Scriptures applies to the church in the feast of tabernacles before Christ appears. (See comments on Zech. 1:7-9.) See also Jer. 31: 5-9; Isa. 65:9, 10; Isa. 66:18-20; Zeph. 2: 1-7; Micah 7:14, 15.

Verses 12, 13: "And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation."

The promise was to Abraham and his seed that he should inherit the earth "If ye be Christ's then are ye Abraham's seed." Gal. 3:29. Christ is represented as rising up in his holy habitation signifying probation has closed. He will inherit Judah. In our comments on Hosea we learned there would be finally one house and Christ should be king of that house in that day. The same thought is here expressed.

THE GREAT OBJECT LESSON OF THE TEMPLE.

Zechariah III.

Verses 1, 2: "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

Bear in mind, the lessons of the future taught in this book are drawn from local events and facts in the days in which the prophet lived. We see the sanctuary service, as connected with the tabernacle introduced in Chapter 2, is continued in the chapter now before us. Joshua was high priest at this time. The Aaronic priesthood was ever a representative of the priesthood of Christ in heaven. It served as an example and shadow of heavenly things. Satan, the enemy of all truth, is ever ready to resist every effort upon the part of God's people to save a soul. This scene represents the closing work of Christ in heaven, as he is about to inherit the church. (Zech. 2:12.)

The reply of Joshua (Christ) is, "Is not this a brand plucked out of the fire?" Satan receives his final rebuke and his last efforts fail.

Verses 3-5: "Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the

filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by."

The robe worn by the priest was emblematic of his position and work, namely, that of bearing the sins of the people represented by filthy garments. The instruction of the angel was, to take away his filthy garments (priestly robes) and to place a fair mitre (crown) on his head and cause his iniquity to pass from him. When the last decree passes, to let him who is "filthy be filthy still and let him who is holy be holy still" then probation closes. The priestly garments are no longer worn, but in their place the kingly attire is placed upon him (Christ). The fair mitre, the crown, worn as king will then be placed upon his head. This is the close of probation. This represents the work of Christ, using Joshua as a symbol to represent what will soon be done at the close of probation prior to the feast of tabernacles.

Verses 6-10: "And the angel of the Lord protested unto Joshua, saying, thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree."

The Branch mentioned in Verse 8, can be no other than Christ himself, hence the explanation of the Lord himself connects this lesson pertaining to Joshua and the Branch in the manner we have stated. Just what the stone laid before Joshua symbolizes in detail we cannot tell but one thought is apparent. The eyes of the seven spirits of God represented by the golden candlestick with seven burners, have so examined the record engraven upon the stone that the iniquity of that house shall be removed in one day. Hence, we would conclude that that stone was a symbol of the book of life wherein the names of God's people are recorded. Their iniquity that has been recorded against them, that has stood there (Rev. 20:12) until the close of probation, when they were found righteous, that sin will be blotted out in one day, and remembered against them no more forever. When Christ lays off His filthy garments, the record of every confessed (I John 1:9) sin which has been recorded, has been blotted out.

THE SANCTUARY AND PRIESTHOOD.

Zechariah IV.

Verses 1-7: "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who

art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it."

The subject of the heavenly sanctuary is still continued. In the Holy place of the tabernacle built by Moses, there was placed a golden candlestick having seven burners. In John's vision of the heavenly temple he saw seven lamps of fire burning before the throne which were said to be the seven Spirits of God (angels). Thus far, there is no doubt as to the subject being considered in Zechariah; namely, the ministry of Christ in the heavenly temple. The two olive trees on either side of this lamp, are explained to be the Word of God to Zerubbabel.

The olive being a tree which furnishes oil from its fruit, it is here used as furnishing oil to the lamp that gives light. The trees being explained as the Word of God, it is that Word that was to be a light to Zerubbabel. The lesson taught Zerubbabel, was that the work of God was not accomplished in man's power, but by the Word and Spirit of God, and in this way the mountains of difficulties before him would become a plain.

Verses 8-10: "Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

The rebuilding of the temple by Zerubbabel, the governor of Judah, was a literal work performed by literal hands. But it was the Word of God and the ministry of His Spirit throughout the whole earth that called the attention of the people to the true intent of the services conducted in the temple.

Verses 11-14: "Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick

and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

The two olive trees that empty the golden oil through the golden pipe to furnish the lamp, are explained as the two anointed ones. As this refers to the sanctuary above, the two anointed ones must be two angelic beings who communicate the Word of God to the writers of His Word. They may be the two cherubim who stand at either end of the ark. God's throne is between the cherubim. This would place these two messengers as standing by the side of the God of the whole earth, they receive God's word at His mouth, transmit it to the seven angels who communicate it to the prophets.

THE FLYING ROLL AND THE CURSES.

Zechariah V.

Verses 1-4: "Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof."

The only writing of which we have a record containing the curses of God are those written by Moses and recorded in the last five chapters of Deuteronomy. The curses there recorded which would ever follow God's disobedient people are finally summed up in these seven last plagues which will be poured out after the close of probation. It is these curses that are here referred to in the flying roll.

Verses 5-11: "Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, *This is their resemblance* through all the earth. And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it a house in the land of Shinar: and it shall be established, and set there upon her own base."

This is a most interesting Scripture, and no doubt has its application after the close of probation when the plagues are falling. In prophecy a woman is a symbol of a church. There is first introduced a woman seated in an ephah as she is engaged in worldly business. An ephah is a vessel in which to measure grain. It is said the talent of lead is upon the mouth of the ephah. The prophet says this is their resemblance. He also says wickedness is in the ephah and the talent of lead is upon the mouth signifying that unjust weights hinder an honest measurement; and it is a sad fact that church membership is no longer evidence of honest dealings.

We only need to turn to the prophecy of the seven seals in Rev. 6, to see the place this worldliness applies. Now there are two other women introduced in these verses and if the first one is a symbol of a church what must the other two symbolize? We reply the first, as in all other prophecies represents, the first or Greek division of the Gentile Church. The two remaining could only stand for the Roman Church and the Protestant Church. Thus we here have the three-fold divisions.

Now the last two women lift up the first woman as she is seated in the ephah and they all go to the land of Shinar and build them a house and it stands on its own base. Another interesting feature of these women is they have the wings of a stork. A stork is noted as a bird that returns home from all its journeys so these churches go to the land of Shinar or Babylon to build this house which stands on its own base. Babylon is the place from which all false doctrines came. It is there that Baal worship was founded. In the place of these three divisions of professed Christendom building a house on God's Word, a sure foundation, they build one on the doctrines of Babylon. This in brief is the three-fold confederacy so often mentioned by the prophets which will take place in the last days and after the close of probation. Let us beware.

THE MOUNTAINS OF BRASS AND THE HORSES.

Zechariah VI.

Verses 1-3: "And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses: and in the third chariot white horses; and in the fourth chariot grizzled and bay horses."

The description of three of these horses is identical in color with three of the horses in the prophecy of the seven

seals in the book of Revelation. The fourth horse is a mixed color. These horses are represented as coming out from between two mountains of brass and going forth into different parts of the earth. The white and black go into the North country. The grizzled go to the South country and the red horse goes to and fro throughout the earth. In the introduction of the book these horses were also seen and in that picture they were represented as having completed their mission at that time, and all the earth was quiet; but here they go the second time.

Verse 1 says these horses came out from between two mountains of brass. The Bible is ever its own interpreter. In the previous chapter the flying roll was introduced on which was written the curses. As Israel entered the promised land, Joshua was commanded by Moses to write the blessings and cursings that would ever follow Israel. Joshua did this, writing the law on plastered stone (Joshua 8:30-35), placing the curses on mount Ebal and the blessings on mount Gerizim.

The ark and the priests were placed in the valley between these two mountains. When the blessings and curses were read the priest replied with a solemn Amen. The law of God which was placed in the ark was the rule to determine when either the blessing or curse was to rest upon Israel. Now, the symbolic prophecy of Zechariah still carries out this principle in the last days.

And before the final curses (which are the seven last plagues) are visited upon the people, they are represented as coming forth from between these two mountains. Our comments on the seven seals on Verses 4-8, which follow, locate the place and work of each of these horses, to which the reader is referred.

Verses 4-8: "Then I answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of

all the earth. The black horses which are therein go forth into the north country; and the white go forth after them; and the grizzled go forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country."

We have the literal explanation of these horses in Verse 5, namely, they are directed by those who stand by the Lord of all the earth. In the seven seals, the black horse there stood for Roman Catholicism; the white horse represented the gospel in its purity among the Greeks of Syria. Both locations were North of Palestine. The red horse, symbolized in the seals the period of the second and third centuries, when the false doctrines of heathenism were permeating entire Christendom, world-wide in its influence.

The color red also indicated the slaughter of Christians by the Pagan power, as the rider upon the red horse had a sword in his hand.

The South country of Egypt, Ethiopia, and Africa has had a mixed religion symbolized by the speckled horse. Thus the location of them all is clear. Now, when probation closes there is a work to be done in all these countries. The white horse, as before shown, represents purity. Its mission will be to gather out the remnant people of God who have been sealed.

The horse going into the South country being mingled in color, may indicate that but few from that country may be found among the remnant.

John (the prophet) applies the work of these horses to the gospel age from the first to the second advent. They are introduced by Zechariah at a point when that work is completed. Following this their work during the time of trouble is pointed out by Zechariah.

These main principles introduced in our comments we believe to be true. There may be still other features taught by the symbols which we leave for the consideration of the reader.

Verses 9-15: "And the word of the Lord came unto me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; and speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall between them both. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord. And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God."

Note the ones here chosen are those who return from the captivity at the end of the seventy years. The crown made by them to be placed upon the head of Joshua was to be laid up as a memorial. Verse 12 is an explanation of the former verses. The BRANCH is Christ, who is now our High Priest in the Heavenly Temple. We read in the seventh chapter of Daniel, when His ministry in the heavenly temple ceases, there is given Him a kingdom. He is then crowned king.

After the seventy years had expired, during which the land of Palestine and Jerusalem had lain waste and Judah and Israel were captives in Babylon, this object lesson was given

as here recorded. After giving a record of the Babylonish captivity in the previous chapters, Jeremiah in the thirtieth chapter says plainly that captivity will be repeated in a similar manner. So it is when the captives are gathered after the second captivity that the BRANCH will be recognized as the king of God's people. During the second captivity the remnant are not captives but dwell apart for seventy years. It is during the last forty years of the seventy that they keep the feast of tabernacles.

COUNSEL ASKED OF THE LORD.

Zechariah VII.

Verses 1-14: "And it came to pass in the fourth year of king Darius, that the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chisleu; when they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the Lord, and to speak unto the priests which were in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years? Then came the word of the Lord of hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain? And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the

poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts: but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate."

One feature of Bible writers is their frankness. They are ever particular to state details as to the time the incident occurs. This is far different from those who seek to evade critical study and to hide their meaning from those who would examine their writings. The men here referred to go to the house of God to inquire of the Lord to know what course they should pursue concerning their custom of fasting. The Lord takes this opportunity to teach further concerning the object lesson of the Babylonish captivity. Before that event they fasted and had a form of godliness, but true piety was scarcely known among them. "Wherefore he laid the land desolate." These conditions will be repeated. They continued this fasting during their captivity, but it was only for selfish purposes. Hence the Lord would not hear. This will be repeated after the close of probation, but God will not hear. No amount of fasting or seeking the Lord will then avail anything. Verse 7 tells us their trouble was, that when Jerusalem was inhabited and the land in prosperity they should have heard the words of the prophets warning them of the coming danger. How applicable the admonition just now. The Lord is now crying to the people, as expressed in Verse 13; but very few hear the cry. Now, as then, the desolation

of the fair land is near to come; and the days will not be prolonged. No amount of building, planting, and prosperity will prevent it. The last generation is here, the heathen are once more being awakened, as of old, to do their last work upon Christendom.

THE RESTORATION FORETOLD.

Zechariah VIII.

Verses 1-6: "Again the word of the Lord of hosts came to me, saying, Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called A city of truth; and the mountain of the Lord of hosts, the Holy mountain. Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts; if it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts."

The return of the Jews to rebuild Jerusalem and again be placed in their own land was a marvelous work to them, for God's blessing attended their effort. Whenever the hand of the Lord is set to do a certain work we may expect marvelous things, for that is just the manner in which God works. He told them, boys and girls should yet walk those streets. Satan did everything he could to prevent the rebuilding but no power could stop it. When sincerity and righteousness is manifested among the people of God it is useless for Satan to try to hinder. The names Jerusalem and Zion are applied in many of the prophecies to the gathered remnant in the feast of tabernacles. When probation closes many who are

old men and many who are but children will be sealed for God. These will live through till the Lord appears. None who are sealed will die after the close of probation. Then will these conditions be repeated.

We would call attention to the consecutive order in which the book of Zechariah is written relating to these events as well as the consecutive order in which the events themselves occur.

Verses 7-10: "Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. Thus saith the Lord of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid that the temple might be built. For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour."

The application to be made of the object lesson is plainly stated in Verse 7, namely, as they returned then after the seventy years, so the remnant will be gathered in the end of the world, from all nations whither they are now scattered. Jerusalem here signifies the Church as they dwell together during the feast of tabernacles. Verse 10 reveals the true condition of the people during the time of trouble. It was also the condition during the seventy years of desolation.

Haggai and Zechariah wrote within two years of the close of the seventy years of Babylonian captivity, 520 B. C. Jeremiah had prophesied that the desolation would be seventy years.

"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon

seventy years. And it shall come to pass, when *seventy years* are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." Jer. 25:11, 12.

Zechariah has mentioned this seventy years in connection with the object lesson he was teaching. In Chapter 8, Verse 6, he shows that it was the remnant who returned to build the temple. Nehemiah records the opposition met in rebuilding the temple.

"Now it came to pass, when *Sanballat,* and *Tobiah,* and *Geshem* the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;) that Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But *they thought to do me mischief.* And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Neh. 6:1-3.

These men by nationality belonged to the Moabites, Ammonites and Philistines. Let the student associate these with the modern Moabite, Ammonite and Philistine, and the remnant of Israel. He will then see why the former history was so carefully written.

Daniel also associates in his prophecy the seventy years and the rebuilding of the temple as an object lesson applying to the end of the world.

"In the first year of his reign *I Daniel understood by books* the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. And he informed me, and talked with

me, and said, O Daniel, *I am now come forth to give thee skill and understanding.* Know therefore and understand, that from the *going forth of the commandment* to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto *the end of the war desolations are determined.* And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, *even until the consummation,* and *that determined shall be poured upon the desolate."* Dan. 9:2, 17, 22, 25-27.

Thus Daniel connects by a prophetic period, their work of building the temple with a similar work in the end of the world and the final desolation of seventy years. (For an explanation of this prophetic period see The Inspired History, lesson on the Judgment.)

Haggai bears very decided testimony upon the point under consideration, namely, the rebuilding of the temple and the end of the world. "In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted

with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of hosts; *Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;* and I will shake all nations, *and the desire of all nations shall come:* and I will fill *this house with glory,* saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will *overthrow the throne of kingdoms,* and I will destroy the *strength of the kingdoms of the heathen;* and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. *In that day,* saith the Lord of hosts, will *I take thee,* O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, *and will make thee as a signet: for I have chosen thee,* saith the Lord of hosts." Hag. 2:1-8, 21-23; see also Zech. 6:12-14.

Zerubbabel was also to be taken as a sign, or signet, in that day. The word Zerubbabel means, the scattered in Babylon. We have learned in this book how the remnant, today, are scattered in spiritual Babylon. Therefore as ancient Zerubbabel built the temple, those scattered in Babylon (Christendom) today, will see the truth and join in building the spiritual house of God as did the apostles in their day. "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Acts 15:16, 17.

This rebuilding is a restoration of truth, which is the foundation of David's throne. Thus it is the scattered in Babylon, today, who are searching to know the truth. Finally, at the time of the plagues, they will flee out of the borders of Babylon into the feast of tabernacles, as Israel left Egypt. Thus Zerubbabel's hands (the scattered in Babylon) laid the

foundation; Zerubbabel's hands (the scattered in Babylon) in the end of the world will finish it. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and *David their king: and shall fear the Lord and his goodness in the latter days.*" Hosea 3:4, 5 says this will be in the latter days.

Haggai says the glory of this latter temple will far excel the glory of any temple prior to it. *"The glory of this latter house shall be greater than of the former,* saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." Hag. 2:9.

The remnant, who finally dwell in the feast of tabernacles, are without fault before the throne. There is no guile in their mouth. They sing the song of Moses and the song of the Lamb. Never has such a class of people assembled for worship in any temple. They are the ones to whom the desire of all nations will come.

There is no greater or more interesting and profitable study in the Bible, relating to past and future history, than is the Babylonish captivity. This history includes the experience of Jeremiah the prophet before the captivity; the period of seventy years of desolation; the return of the remnant to rebuild; their experience and opposition from those referred to; the building of the temple; the priesthood of Joshua; and the governor, Zerubbabel. The whole is a lesson to be studied, for the history is to be repeated in the last days. Let the lesson be well studied.

Space forbids giving an account of the utter desolation during the seventy years, the trip of Jeremiah and his companions to Egypt, his prophecy uttered while there, etc., all of which is interesting and profitable. See Jer. 44:2-14; Jer. 43:5-13.

Verses 11-23: "But now *I will not be unto the residue of this people as in the former days,* saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that *as ye were a curse among the heathen,* O house of Judah, and house of Israel; so will *I save you, and ye shall be a blessing:* fear not, but let your hands be strong. For thus saith the Lord of hosts; as I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not. These are the things that ye shall do; *Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:* and *let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate,* saith the Lord. And the word of the Lord of hosts came unto me, saying, Thus saith the Lord of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; *therefore love the truth and peace.* Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

The parallel between the two captivities and the experience connected with them is still continued in the verses before

us. The fasts are now transferred also to the experience in the closing time of trouble. In the former the two houses were connected but in the latter reference is made only to the house of Judah. This is accounted for, from the fact that only the true remnant will then engage in this fast spoken of here; and they are, after the close of probation, known to the Lord as the House of Judah. That name, as elsewhere explained, is the only name that goes through to the final restoration; and in the time of trouble all who are sealed will be joined to that house.

Verses 20, 21 speak of the gathering of the remnant; Verse 23 tells the extent of this gathering which will be from all nations. Isaiah, sixtieth chapter, says: "The forces of the Gentiles shall be converted unto thee." He further says, "Kings shall come to the brightness of thy shining." Verse 23 teaches us how it will be when the time comes to flee out of Babylon. The spirit of God will designate to every honest heart at that time who possesses truth. The fame of those who have the truth will then be world-wide.

NOTE.—During the Babylonish captivity the land was desolate and did not yield her fruit. This will be different with the residue or remnant of his people. The land where they dwell will be especially blessed of God. Other contrasts are made also. If we would be with those of the latter, now is the time to form the character designated in these verses. Note these points well.

DESTRUCTION OF CHRISTENDOM.

Zechariah IX.

Verses 1-6: "The burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the Lord. And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise. And Tyrus did

build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire. Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed: and the king shall perish from Gaza, and Ashkelon shall not be inhabited. And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines."

Those who have read the comments on Tyrus, Damascus, and Gaza in this book will at once recognize them here and the place they occupy.

These three cities, Tyrus, Damascus, and Gaza, stand as representatives of the three divisions of Babylon, or Christendom, in the last days; and the final judgments are here considered as they will fall upon them. (Read comments on Amos 1.)

Hadrach stands for the land of Syria: Damascus was its capital. The time is specified when the prophecy has its application; namely, when the eyes of men are toward the Lord. This could be more applicable at no other time, than in the time of trouble such as never was since there was a nation. Though "Tyrus heap gold as the dust in the streets," her power will be broken in the sea; and she will be burned with fire. Ashkelon, Ekron, Ashdod, and Gaza are all Philistine cities and in this prophecy apply to Protestant America. Paul says, "If we be without chastisement then are we bastards and not sons." This shows that when this prophecy has its application, the professed Christians in the Philistine countries will be recognized as bastards, that is, God does not own them as his children; they have no right to call Him their Father.

Verses 7, 8: "And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite. And I

will encamp about mine house because of the army, because of him that passeth by, and *because of him that returneth:* and no oppressor shall pass through them any more: for now have I seen with mine eyes."

The Philistine is still the one spoken of in the verses before us. The eating of blood was ever forbidden; also, the unclean animals here called the abomination. But those who are saved from among the Philistines will then be joined to the House of Judah, and will become as a governor in that house. Those saved will also become as the Jebusite. The Jebusite was a mountaineer and noted for bravery. The remnant in the feast of tabernacles are first passed by, by the armies of the yellow peril. In our comments on Eze. 29 we showed at the end of forty years their armies would return; and on their return, as described in the eighty-third Psalm, they would seek to destroy the hidden ones or the remnant. But the Lord encamps about them at all times and delivers them. This return of the armies marks the battle of Armageddon, whose combatants are the confederated "righteous man from the East" (heathen) with professed Christendom against the remnant and the God of heaven.

Verses 9-10: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."

The coming of Christ is now introduced. But, says one, that refers to his first advent, for at that time this Scripture was fulfilled when Christ made his triumphal entry into Jerusalem. That is all true, that statement refers to that event, but why is it mentioned here in connection with this latter-day prophecy? We reply, that we may know that Christ is

he who is called *"thy King,"* thus giving us a double assurance that the reference is to him.

Verses 11-17: "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even today do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids."

It is the blood of Christ that is called the blood of the everlasting covenant. It was through this blood that Christ was raised from the dead (Heb. 13:20). It is through this blood that the dead in Christ will be raised at the last day; and this is the lesson here taught that the pit (graves) will be opened, and the dead will come forth. Verse 13 tells the future story of the remnant symbolized as weapons of war. Judah is the name of the remnant people. So Judah is here represented as the "bow" while those of Ephraim that will be joined to Judah are the arrows; thus Zion will be raised up against the sons of Greece. Greece is here used to symbolize the heathen nations in the last days. There is to be a final conflict between the remnant people and their enemies. Verse 15 speaks of this conflict and the victory that will attend the remnant when the Lord fights their battles in Armageddon.

Verse 17 speaks of the gospel blessings the remnant will then enjoy, symbolized by corn and new wine.

PRECIOUS PROMISE TO THE REMNANT.

Zechariah X.

Verses 1-3: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd. Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle."

The latter rain mentioned in various Scriptures refers to a period, when a special outpouring of the Spirit of God will be visited upon the remnant people. The early rain was poured upon the early church on the day of pentecost and still later upon the apostles. In the time of the latter rain, we are to ask for these bright showers, and as the remnant seek the Lord they will be refreshed with the pentecostal outpouring of the Holy Spirit. This will indue them with the power enjoyed by the early Church. Verses 2 and 3 tell us of the condition of those who have not obtained this blessing. The Lord has withdrawn from them. They are left without a shepherd, and the familiar spirit to whom they have sought can do nothing for them. Verse 3 states plainly the line of separation that is drawn when probation closes between the remnant and those of the apostasy there called goats. This explains the statement of Christ where He said when He comes, He would set the sheep on His right hand and the goats on His left hand.

Verses 4-6: "Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every op-

pressor together. And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them."

The final conflict is still the subject. In Rev. 12:17 we read, "The dragon was wroth with the woman and went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ." We have before noted other Scriptures which show that the last act of the enemy will be an attempt to destroy the remnant. But God says he will fight for them as he fought in the days of battle, so the story is again told in the verses before us. Christ will fight for them and no foe will be able to stand before them. The Lord will save the House of Joseph with that of Judah. The two sticks representing the House of Judah and the House of Joseph in the thirty-seventh chapter of Ezekiel are said to be finally joined into one House, that of Judah. Ezekiel also said, the stick of Joseph was now in the hands of Ephraim.

Verses 7-12: "And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And *I will sow them among the people:* and *they shall remember me in far countries;* and *they shall live with their children, and turn again.* I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the

deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord."

It is from the division of Ephraim (House of Joseph) that the largest number will be gathered in the last days. It is the watchman from Mount Ephraim (Jer. 31:5, 6) that go to the various nations to gather the remnant, and return. As here stated, there will be found no place for them in the lands of the old world; hence, they come on to the land of Ephraim (America). Gilead was in the land of Benjamin. Benjamin belonged to the House of Judah, hence, when they leave the East, here called Assyria, they come West to Syria, or through Palestine, but there they find only affliction, hence, they come to the land of Ephraim where all the remnant are to be gathered. In the eleventh chapter of Isaiah it is said the Lord will smite the rivers in the seven streams and they shall go over dry shod; so here the same thought is brought to view by the smiting of the streams and sea (the people) so the hindrance will be removed. It only requires familiarity, to see the same truth taught in all the different lines of prophecy.

BEAUTY AND BANDS.

Zechariah XI.

Verses 1-5: "Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down. There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled. Thus saith the Lord my God; Feed the flock of the slaughter; whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the Lord; for I am rich: and their own shepherds pity them not."

The verses now before us introduce the final destruction of Christendom. The places here mentioned belong to the land of Judah. For a detailed description of the conflict to take place in that land read Jeremiah, beginning with the fourth chapter and ending with the sixteenth. Verse 4 states that it is a command from the Lord to feed the flock of slaughter. The boastful claims of those who destroy Christendom, are expressed in Verse 5, thus: "I am rich; and their own shepherds pity them not." It is true their own shepherds have no mercy for them.

If they had pitied they would have warned them of the coming calamity. But instead of that they kept the flock in darkness and made merchandise of them.

In Jeremiah, the twenty-fifth chapter, it is said, "Howl ye shepherds, and wallow yourselves in the ashes, ye principal of the flock, for the day of your slaughter, and the day of your dispersion is accomplished."

Verses 6-9: "For I will no more pity the inhabitants of the land, saith the Lord: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them. And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock. Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me. Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another."

Verse 6 describes what the feeding of the flock of slaughter will be, namely, to turn every man's hand against his brother; and the whole of the flock turned over to the king that shall destroy them. The two staves will be explained later. The eighth verse gives us the time in which these three shepherds will be cut off. For explanation, see comments on Hosea 5:7.

Verse 9 teaches us plainly this occurs after probation is closed, when God will no longer feed the flock.

Verses 10-14: "And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock *that waited upon me knew* that it was the word of the Lord. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel."

Verses 12 and 13 give the key that we may understand who is the staff Beauty. It was Christ, who was sold for thirty pieces of silver; he is the staff Beauty. The breaking of this staff signifies that the covenant of grace, made to all the people of the world, has finished its work, and probation is closed. The poor of the flock (remnant) understand this, they know that it is the word of the Lord, but the others will not. Verse 14 explains the staff Bands, namely, the brotherhood between Judah and Israel. These two houses have existed since the death of Solomon, but that brotherhood will cease as all the saved will be joined to one house, under the name of Judah. Thus it is positive that the two houses continue through Gentile history till the close of probation.

Verses 15-17: "And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd. For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened."

The foolish shepherd here introduced, is the one to whom the three shepherds are turned over, and as a result he visits the sword upon the flock and the shepherds of the flock. This is during the last plague.

A BURDENSOME STONE AND WARRIORS OF JUDAH.

Zechariah XII.

Verses 1-6: "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem."

Jerusalem sometimes applies to the professed people of God; sometimes to the Holy City, New Jerusalem; and sometimes to the remnant Church before they are translated. It here applies to the remnant in the time of trouble. The governors of Judah mentioned in Verse 5 refer to the remnant. Verse 6 tells the part Judah will act in the closing events. The Lord will use them in his own way to destroy those who

come against them. As before stated, Armageddon is a signal battle marking the last conflict; and that conflict is against the remnant at the close of the feast of tabernacles, when all nations will endeavor to blot out the name of Israel from the earth. Ps. 83. Do not associate this Scripture with any other event.

Verses 7-14: "The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon *in the valley of Megiddon.* And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart."

Verse 8 says the remnant shall be in that day as David. This shows us that when the time of trouble comes, those who are saved will be as David, that is they will be healed of all diseases and will not be subject to the plagues. Verse 10 says, they, the remnant, shall look upon him whom they (the Roman soldiers) have pierced. This is the coming of Christ. But prior to that event there will be to the remnant the time of

Jacob's trouble described as every one "mourning apart." It is also mentioned by Joel (2:15-20). No friend can then comfort; it is the hour of temptation (trial) upon the remnant, but God will deliver them as He did Jacob of old. Verse 4 speaks of the condition of the horses and their riders in the conflict against Judah. We need to only turn back and read how the Lord smote the Assyrian army with blindness, when Elisha led them into Samaria.

So in the battle of Armageddon God will frighten every horse and then smite his rider with blindness. Let the reader imagine the conditions that would follow. Verse 11 connects these events with Megiddon where Deborah gained the victory over Sisera. It is from this the name Armageddon is derived. Jerusalem, here referred to, is the Church.

RESTORATION FORETOLD.

Zechariah XIII.

Verses 1-6: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: but he shall say, I am no prophet, I am a husbandman; for man taught me to keep cattle from my youth. And one shall say unto him, What are these wounds in thine hands?

Then he shall answer, Those with which I was wounded in the house of my friends."

The nearer we draw to the close of the Book of Zechariah the more apparent is the focal point of the prophecy manifest; namely, the coming of Christ, and the end of the world. The House of David at that point is fully established and all uncleanness is removed from God's people as expressed in Verse 1. Verse 2 states that at that day all idols and unclean spirits shall be cut off from the land. Spiritualism in all its deceptive influence will then cease. All image worship of every sort will be known no more. But the House of David, with Christ as King, will then be all and in all.

Verse 3 undoubtedly refers to the experience of the people during the plagues after they have been brought to realize that all hope is past and there is no possible chance for their salvation in the lies they have believed. At that time should even a son prophesy in the name of the Lord his own parents would be so angered they would thrust him through with the sword.

The prophets (ministers) at that time will deny their profession and claim they were herdmen from their youth. All professional garments of the ministry, now so much desired, will then be laid aside and the herdman's attire will be sought.

Verse 6 calls our attention to the wounds received by Christ on the cross. These shepherds will even deny at that time they were ever followers of the lowly Nazarene. They will deny him as Judas denied him, and sold him for thirty pieces of silver.

Verses 7-9: "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine

them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

Rev. 19 says they make war against the Lamb, and the Lamb overcomes them. The Shepherd here mentioned seems to be Christ. The little ones are the flock. The effort of Satan is to destroy them out of the earth.

Verse 8 speaks of the three divisions telling us plainly that two of these shall be cut off and die, but the third part, the remnant, shall be left. In fact, the present three divisions will be cut off. Those who are saved out of them are called Judah. The third part (Judah) will be brought through the fire and refined as silver is refined before they hear the "well done, thou good and faithful servant." When they are tried as the gold is tried then the Lord owns them as His.

PLAGUES AND FEAST OF TABERNACLES.

Zechariah XIV.

Verses 1, 2: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and *the residue of the people shall not be cut off* from the city."

Jerusalem here refers to the professed Church the same as Eze. 9. The awful picture here drawn is a sad one, the experience one which tongue would fail to describe. Says the prophet Daniel, "He shall not regard the desire of women." The power that will punish Christendom is of a class that will recognize no bounds, the Spirit of God will be withdrawn from the world. Such a condition has never been realized in the world's history as will then take place. The residue, or remnant, will not be cut off.

Verses 3-7: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."

Verse 3 closes up the struggle prior to the coming of Christ. The last act as elsewhere shown is to cast alive those who remain of the beast (House of Israel) and false prophet (Ephraim) alive into the lake of fire, and slay the remnant of the dragon power with the sword that proceeds out of his mouth. Now Verse 7 speaks of a certain day. The events in Verse 4 which are to occur during the day mentioned in Verses 6 and 7, cover a period of time, as elsewhere explained, of one thousand years. During which time, says Jeremiah, "I beheld the heavens and they gave no light." (See comments on the Millennium, in the Inspired History.) At the beginning of this period, says John, there will be such an earthquake as there never was since the foundation of the world. (Rev. 16:19.) This earthquake will cause what is predicted in Verse 4. At the end of the period the prophet John says, The Holy City will descend from God out of heaven. Thus we put Zechariah's prophecy with that of John's, and connect them with the teaching on the millennium and these verses are all clear before us. The day here mentioned is spoken of

as the day of the Lord, and as the seventh day is the Sabbath of the weekly cycle, the seventh thousandth year is the day of the Lord when the earth will lie desolate, untilled and unsown. (See Time, Tradition and Truth.)

Verses 8-11: And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

The verses are a continuation of the thought in Verse 4. Therefore, beginning with Verse 4 and ending with 11, the history is covered from the great earthquake which takes place at the coming of Christ, through the millenium to the restoration of the earth, with the New Jerusalem as its metropolis. We only need to read how it was in the creation regarding the streams that flowed from the garden of Eden to see that the restoration will restore Eden as it was in the beginning.

Verses 12-15: "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and

apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague."

In these verses the prophet carries the mind back to the events of (Verses 1-3) the seven last plagues and the experience of the people during that time. The plagues are summed up by other prophets, as the four sore judgments: The famine, pestilence, noisome beasts and sword. The picture here drawn refers, no doubt, to those who will suffer from the famine and pestilence which indicates a slow death and characterized as the most painful and loathsome disease possible to befall man. This class, no doubt, are those who have held responsible positions of trust and are now made to feel the keenest suffering.

Verses 16-21: "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

Verse 16 speaks of those who are left; but who are they? We reply, those who have escaped the plagues, or the remnant

termed Judah and the Church, Jerusalem. In the comments on the seventy years of desolation taken up in Time, Tradition and Truth, it is taught that the remnant go into the feast of tabernacles after the destruction of the three shepherds. It is here introduced in the same manner as those who are left and in Zech. 14:2 as "The residue." Verse 17 says plainly that upon those who do not prepare to come up to the feast of tabernacles there shall be no rain. This preparation is prior to the falling of the plagues.

We go back to the experience of Israel in Egypt during the plagues. At that time the plagues did not fall in the land of Goshen. Verses 18 and 19 tell us that the family of Egypt and those of all nations that do not enter into this feast of tabernacles will all suffer the same judgments. Verses 20 and 21 speak of the remnant as they are in the feast of the Lord or feast of tabernacles. (For a full explanation of the typical feasts the reader is again referred to the pamphlet Time, Tradition and Truth, by the author.)

Thus we close the comments on the book of Zechariah. Brief as they have been, we trust the remarks may be of some benefit to the reader. One thing is sure, the day of the Lord is at hand. The message that is to prepare the remnant is due the world and there is no time now to have our hearts overcharged with the cares of this life. The Lord says, it is high time that we awake out of sleep, the "night is far spent, the day is at hand." The world is sleeping on the shores of eternity. The spirit of God is now calling for those who will blow the trumpet in Zion and sound an alarm in the whole world telling the people of the coming events so soon to overtake the inhabitants of the land. Protestantism needs an awakening to the doom hanging over her head. Roman Catholicism needs to hear the trumpet of alarm that some in her borders may flee from her as Lot fled from Sodom before its destruction. The Greek Church in the East in all its dead formality and sleeping under the influence of heathen

doctrines needs to hear the call. Every nation needs the message of truth now due the world. Where are the prophets of Israel who will join in this closing message, to call the people from Babylon before her final destruction. This is the call of the hour; this is the work now to be performed. We therefore say, aid us in the work for this time, that the close of probation and the Yellow Peril may find none unwarned and many prepared to meet the event.



CHAPTER XXIX.

CIVIL GOVERNMENT.

Much has been said in this volume that will lead the mind to inquire as to the true relationship of Church and state, and the obligations of every individual to civil authority. Therefore we will lay down some principles as taught in the Bible, which we trust will make this plain.

God has appointed civil rulers as we read: "For he is the *minister of God* to *thee for good.* But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger *to execute wrath upon him that doeth evil.* Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake." Rom. 13:4, 5.

The object of these rulers is the protection of all citizens and the punishment of evildoers: "For rulers are *not a terror to good works, but to the evil.* Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same." Rom. 13:3.

The duty of these rulers is to recognize and show their appreciation of good behavior, to punish the disobedient; and in turn for this, the subjects are to see to their support, "For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. *Render therefore* to all their dues: *tribute to whom tribute is due; custom to*

whom custom; fear to whom fear; honour to whom honour. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13:6, 7 and 4.

The Christian feels a responsibility resting upon him to yield cheerful obedience to right laws, and pray to the Ruler of the universe to aid the officers of the law in the execution of the same. "I exhort therefore, that, first of all, *supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority;* that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." I Tim. 2:1-3. "Thou shalt not revile the gods (margin *judges*), *nor curse the ruler of thy people.*" Ex. 22:28. *"Curse not the king,* no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." Eccl. 10:20.

The custom of speaking evil of rulers is a wrong one. It teaches those who hear to disregard civil authority. There is nothing breaks down influence more than public slander. It is a sad condition, indeed, when truthful reports of evil rulership must be told. Of all men, who ought to be just in the administration of law and public duty, it is those who are called to positions of trust in such matters. He who does not regard the sacredness of his position, has stooped to the level of the criminal and the vile, where he neither fears God nor man. And the man who would seek to influence or bribe a ruler to do wrong, is equally guilty and contemptible.

It is always desirable that good men should be sought out and intrusted with public responsibilities. A Christian is a fit man for any office he is intellectually able to hold. Would this might be said of all church members. Many of God's servants of old made acceptable statesmen. "Then the king

made Daniel a great man, and gave him many great gifts, and made *him ruler over the whole province of Babylon, and chief of the governors* over all the wise men of Babylon." Dan. 2:48. "And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." Gen. 41:38, 40. "Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!" Eccl. 10:16, 17.

There is a principle laid down in the Scriptures, which it would be well for Christians, and all people, to understand, namely, The relation of the Church to the state. We introduce this with a statement from the apostle Paul: *"Dare any of you,* having a matter against another, *go to law before the unjust, and not before the saints?* Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge *the smallest matters?"* I Cor. 6:1, 2.

A Church can only settle minor questions between brethren. If a brother is guilty of murder, theft or any other criminal offense, it should be settled by the state. The Church has nothing to do in such cases. For this reason, Paul's instruction to believers not to go to law before unbelievers, could only apply to matters in which the Church could consistently settle, without covering up criminal offenses. If, therefore, a Church does to one of its members that which is uncivil or unjust, and the Church does not remedy the wrong, he has a right to appeal to the state for justice. The Church itself is subject to the state in all civil matters. Under the theocracy of Israel, when God was the direct ruler of the civil as well

as the ecclesiastical, the criminal, though a believer, was dealt with under the civil law and punished accordingly. This was true in all civil offenses, such as Sabbath breaking, adultery, theft and all civil cases.

The Church, guided by the Bible, can decide what is sin and withdraw the hand of fellowship. They can also decide what is right and wrong; and bring about a settlement between brethren in minor offenses. But any attempt to cover up a crime, or settle a criminal offense, is not Rendering to Caesar the things that are Caesar's, nor to God the things that are God's. Any society, Church or organization that overlooks criminal or civil offenses that belong to the state to settle, in order to keep such offenses secret, or free the transgressor, is guilty of a criminal offense as an organization. If a member of an organization has been wronged by that organization, he has a right and duty to appeal to the civil power.

We often hear it said, The rulers of this world are so corrupt. This is no doubt true in many instances. But without these rulers, anarchy and lawlessness would reign supreme.

We here give an example of Church government found in the law of Moses, which reads as follows: "And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide. Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own." Ex. 21:35, 36.

This is plain. The Church rulers, who should be versed in the divine law, should read the statutes of the Lord, thus bringing about a settlement of the difficulty. If they, or either of them refuse to hear the law, the civil judge should then take hold of the matter, and compel a settlement according to the civil law. The Church has no power of enforcement; neither has it authority except as based upon divine statutes. They can settle according to the law of the Lord in civil cases

only where all are willing to abide by what the plain letter of the law requires. Opinions of officials or majority rule settles nothing in Church government. The reason any advice is given to take matters to the Church, is that the facts of the law may be obtained upon the point at issue. Acts 15:19, 20. These are true principles.

Christ taught that it is better to suffer wrong in minor offenses than to go to law. He said, If thy brother sue thee at the law and take away thy coat, give him thy cloak also. This was a case where one was seeking unjust oppression by law. A true Christian will not wait until he is sued before paying an honest debt. In conclusion let us say, not only let every Christian stand on the right side of rulers, but pray for them.

On the other hand, the state should not interfere with Church rights and privileges. She has no power to regulate the spiritual teachings of the Church. "But Peter and John answered and said unto them, Whether it be right in the sight of God to *hearken unto you more than unto God, judge ye.*" Acts 4:19. "And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, *Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.*" Matt. 22:20-21. Babylon attempted to do this with Daniel and the three Hebrew children. "All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that *Whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.* Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and

prayed, and gave thanks before his God, as he did aforetime. Then the king commanded, and they brought Daniel, and cast him into the den of lions." Dan. 6:7, 8, 10, 16. "Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, *who hath sent his angel, and delivered his servants that trusted in him,* and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." Dan. 3:16-18, 20, 23, 28. God protected them in their loyalty to His law and in their defiance of the state, where the state had no right to interfere. "Then said Daniel unto the king, O king, live for ever. *My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me:* forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." Dan. 6:21, 22.

Under similar circumstances the Lord protected the Jews from Persian persecution. "And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, to establish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, as the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them

days of feasting and joy, and of sending portions one to another, and gifts to the poor." Esther 9:20-22.

Note.—The story recorded in the book of Esther is a most important one, showing how Satan often works through the nations of the earth to destroy the people of God. In this brief space, we can only refer you to the Book for further information: but as He delivered His people in the time of Esther, so He will deliver those who put their trust in Him and His written Word.

The three divisions of Christendom are symbolized by a corrupt woman (Rev. 17) with whom the kings of the earth have committed fornication. Her daughters and grand daughters are all classed under the same character. This fornication is no less than the union of civil and ecclesiastical authority, brought about by political schemes usually initiated by an apostate Church seeking civil power to help her accomplish what she has lost the power of God to help her perform; and to help her promulgate the false doctrines imbibed by her and marking her apostasy. We are plainly warned against obeying such laws as this unlawful union may make on religious questions, and purported doctrines of the Bible. "And the third angel followed them, saying with a loud voice, *If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,* the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:9, 10.

This law is to enforce a false doctrine of the Beast, and not designed to hinder obedience to a commandment of God. The facts are two powers demand obedience to their commandments. The result to the individual all depends upon whom he obeys. The issue is a square one, and must be met by obedience or disobedience. The choice of masters must be made by the individual in his own mind and heart. He will act accordingly.

Thus we see that while Christians are in duty bound to support, pray for and ever maintain a position of being loyal to civil government, they are at the same time to realize the limit of their obligation to civil government.

There is a civil liberty and there is a religious liberty. The former is that which belongs to the civil power to grant; the latter that which God alone can give to the individual. It is the duty of every civil government to see that each of its citizens enjoys all rights belonging to him, both in civil and religious matters. He is to be allowed the civil right to carry on any legitimate business, or trade that will enable him to make an honest living; and it is the duty of the government to protect him from any who would maliciously interfere. The civil government should grant him the privilege which is given him by his Creator, to "worship God according to the dictates of his own conscience." These are his civil rights and it is the province of an earthly government to grant protection in the exercise of such rights. The individual has the right to choose any occupation he may wish, which is not a detriment to the general public or does not interfere with the individual rights of others. He has a right to believe in God, or not to believe in God as he may choose. Thus it is the right of any citizen to ask that all civil privileges be granted to him by the civil power.

Now religious liberty is different. Religious liberty is that which belongs to religion with which the civil power has nothing to do. It can neither give a man religion, nor take it away from him. This comes from a higher power. Religious liberty is freedom from sin; and that freedom is obtained from God and his truth. Says Christ, "If the truth shall make you free, ye shall be free indeed." For this liberty we ask at another throne than the civil. The standard of religious law is different from the civil. The Holy Spirit which enables us to obtain religious freedom is not vested in civil power. It is as separate as light is separate from darkness.

When we are oppressed, we ask for that oppression to be removed and our civil rights restored. When men ask of any nation for civil rights to worship, or not to worship, they should be sure that the principle of religious liberty reigns in their own hearts. A sure guide to detect whether a man has this religious liberty, is the golden rule. If he lives this rule out in his life then he has religious liberty.

Religious liberty is something that rulers can neither give nor take away from us. Civil liberty is that which is granted to every citizen by virtue of his citizenship; and it is in the power of rulers to see that civil liberty is secured to each one of its citizens. The object of civil government is to protect its citizens in all their rights, and punish those who would in any way interfere with those rights. This is the kernel of civil law.

Religious organizations who have not religious liberty principles in their lives and manifest them toward their brethren, as laid down in the golden rule, should never ask any government for civil liberty in worship. For they are a fraud. They should first learn religious liberty and set the example of religious liberty, then they would have a much better show and more boldness to plead for civil liberty.

No religious denomination has any right to ask, at the hands of any civil government, privileges of protection in their own religious rights, until they are willing to practice religious liberty, according to the golden rule, toward their own brethren in their own organization.

Religious liberty is what enables a man to stand before a ruler and say, "Whether we shall hearken unto God or man, judge ye." In applying for civil liberty he comes to the ruler as a suppliant asking that his rights be granted him.

Religious liberty causes a man to rejoice when reviled and persecuted. But if he has not religious liberty in his own experience, he mourns and complains when his civil liberty is taken away from him. Those who have religious liberty feel

it a pleasure to suffer with Christ that they may also reign with Him. Those who have not this kind of liberty give up their profession, deny their Lord and forsake all when their civil rights are removed from them. Daniel and the three Hebrew children had a full supply of religious liberty; but the disciples who forsook Christ, when they saw persecution staring them in the face, were in bondage.

So it is now, many who are so active in asking civil rights to be granted that all may "worship God according to the dictates of their own conscience," will forsake all when the decree is passed to cause all to worship the beast and his image. And all this because they have failed to get a firm hold on personal, golden rule liberty before that test comes: "Because thou hast kept the word of my patience, I also will keep thee in the hour of temptation that shall come upon all the world to try them that dwell upon the earth." Therefore let neither the civil power, nor the Church, as its supporter, try to enforce by civil law, upon any citizen, obedience to any genuine or supposed religious commandment in order to honor God. Neither let any civil power, influenced by any church or organization, interfere with any citizen in obedience to any genuine or supposed commandment of God. Thus we shall keep the Church and state forever separate. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.



CHAPTER XXX.

THE SEVEN TRUMPETS.

A trumpet is an instrument used to arouse and call to action an army and where referred to in prophecy is a symbol of war. The governments of earth are brought into existence usually as the result of war. We take the four universal governments, beginning with Babylon. Its overthrow and the establishment of the Medo-Persian nation was the result of war. The Medo-Persians were conquered in turn by the Grecians and in turn again the Grecians as they came in contact with Rome, piece by piece their territory was taken till the Roman government became the universal ruler of the world. Now in carrying the story of the Roman government into its various changes and divisions the prophets symbolized this history by seven trumpets, as will be clearly seen in the study of the prophecy here introduced. This nation remained universal till after the death of Constantine, A. D. 337, when it was divided into the Eastern and Western empires. Rome was the capital of the Western division. Seeing the difficulties which led to the overthrow began in that territory, so the first of this prophecy has its application to that territory, and later on to the Eastern division as the history developed. Constantinople was the capital of the Eastern division. As the prophet John lived under the Roman government it is but natural to

suppose that the history would be thus pointed out by him from that time forward.

The scene presented under the first trumpet was, "And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up." Rev. 8:6-7.

These trumpets are prophetic, covering the long period from A. D. 395, when Alaric and the Goths first invaded Roman territory, till the coming of the Lord. We can not do better in commenting on these trumpets than to quote from Keith, a writer on the prophecies: "The first sore and heavy judgment which fell on Rome on her downward course was the war with the Goths, under Alaric, who opened the way for later inroads. After the death of Theodosius, the Roman emperor, in January, 395, before the end of the winter, the Goths under Alaric were in arms against the empire. 'Hail and fire mingled with blood were cast upon the earth.' The terrible effects of this Gothic invasion are represented as 'hail,' from the fact of the northern origin of the invaders; 'fire,' from the destruction by flame of both city and country; and 'blood,' from the terrible slaughter of the citizens of the empire by the bold and intrepid warriors."

Keith continues, and quotes from Gibbon, the author of The Decline and Fall of the Roman Empire, as follows: "The Gothic nation was in arms at the first sound of the trumpet, and in the unusual severity of the winter they rolled their ponderous wagons over the broad and icy back of the river. The fertile fields of Phocis and Boeotia were crowded with a deluge of barbarians; the males were massacred; the females and cattle of the flaming villages were driven away. The deep and bloody traces of the march of the Goths could easily be discovered after several years. The whole territory of Attica was blasted by the baneful presence of Alaric. The

most fortunate of the inhabitants of Corinth, Argos and Sparta were saved by death from beholding the conflagration of their cities. In a season of such great heat that the beds of the rivers were dry, Alaric invaded the dominion of the West. A secluded old man of Verona, the poet Claudian, pathetically lamented the fate of his contemporary trees, which must blaze in the conflagration of the whole country (Note the words of the prophecy, 'The third part of trees was burnt up'), and the emperor of the Romans fled before the king of the Goths. Alaric again stretched his ravages over Italy. During four years, the Goths ravaged and the streets of the city were filled with dead bodies; the flames consumed many public and private buildings; and the ruins of a palace remained (after a century and a half) a stately monument of the Gothic conflagration." The closing part of the thirty-third chapter of Gibbon, from which we have been quoting, is an excellent commentary on this point: "The public devotion of the age was impatient to exalt the saints and martyrs of the Catholic Church on the altars of Diana and Hercules. The union of the Roman Empire was dissolved; its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the north, had established their victorious reign over the fairest provinces of Europe and Africa."

The second trumpet is introduced as follows: "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." Rev. 8:8-9.

The scene changes now from north of the Mediterranean to the south in Africa. It also changes from the land to the sea; and as we read the history of the downfall of Rome, as given by the historian, the next movement was the great naval power of Genseric in Africa. As the first movement has its date from 395 to 428 A. D., so this one has its time located

from this period forward to 468, marked by the inroads of the Vandals. We can not do better than to quote historical facts gathered by U. Smith on the second trumpet, as found in "Daniel and Revelation," pages 459, 460:

"A last and desperate attempt to dispossess Genseric of the sovereignty of the seas was made in the year 468, by Leo, the emperor of the East. Gibbon bears witness to this as follows: 'The whole expense of the African campaign amounted to the sum of one hundred and thirty thousand pounds of gold, —about five million two hundred thousand pounds sterling. The fleet that sailed from Constantinople to Carthage consisted of eleven hundred and thirteen ships, and the number of soldiers and marines exceeded one hundred thousand men. . . . The army of Heraclius and the fleet of Marcellinus either joined or seconded the imperial lieutenant. . . . The wind became favorable to the designs of Genseric. He manned his largest ships of war with the bravest of the Moors and Vandals, and they towed after them many large barques filled with combustible materials. In the obscurity of the night, these destructive vessels were impelled against the unguarded and unsuspecting fleet of the Romans, who were awakened by a sense of their instant danger. Their close and crowded order assisted the progress of the fire, which was communicated with rapid and irresistible violence; and the noise of the wind, the crackling of the flames, the dissonant cries of the soldiers and mariners, who could neither command nor obey, increased the horror of the nocturnal tumult. While they labored to extricate themselves from the fire-ships, and to save at least a part of the navy, the galleys of Genseric assaulted them with temperate and disciplined valor; and many of the Romans who escaped the fury of the flames were destroyed or taken by the vicious Vandals. . . . After the failure of this great expedition, Genseric again became the tyrant of the sea; the coasts of Italy, Greece, and Asia, were again exposed to his revenge and avarice. Tripoli and Sardinia returned to

his obedience. He added Sicily to the number of his provinces, and before he died, in the fulness of years and of glory, he beheld the final extinction of the Empire of the West.'—Gibbon, vol. 3, pp. 495-498. Concerning the important part which this bold corsair acted in the downfall of Rome, Mr. Gibbon uses this significant language, 'Genseric a name which in the destruction of the Roman Empire has deserved an equal rank with the names of Alaric and Attila.'"

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." Rev. 8:10-11.

This is described as fulfilled by Attila and recorded by Gibbon as follows:

"The whole breadth of Europe, as it extends above five hundred miles from the Euxine to Adriatic, was at once invaded, and occupied, and desolated by the myriads of barbarians whom Attila led into the field." Attila's operations were largely on the Alps, where the rivers and the streams had their origin, or, as expressed by the prophet, "upon the fountain of waters"; and, as the prophet further states, the waters became bitter. It was a bitter experience for those in that portion of the empire. Attila styled himself "The Scourge of God."

"One of his lieutenants chastised and almost exterminated the Burgundians of the Rhine. They traversed, both in their march and in their return, the territories of the Franks; and they massacred their hostages as well as their captives. Two hundred young maidens were tortured with exquisite and unrelenting rage; their bodies were torn asunder by wild horses, or were crushed under the weight of rolling wagons; and their unburied limbs were abandoned on the public roads, as a prey to dogs and vultures. It was the boast of Attila that the grass

never grew on the spot which his horse had trod. The Western emperor, with the senate and people of Rome, humbly and fearfully deprecated the wrath of Attila. And the concluding paragraph of the chapters which record his history is entitled 'Symptoms of the Decay and Ruin of the Roman Government.' The name of the star is called 'Wormwood.'" —Keith.

Thus far it is evident these trumpets have had their application in the warlike attitude of the world during the downfall of Rome.

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Rev. 8:12-13.

The following history meets the fulfillment of this trumpet:

"We have now reached the history of the last trumpet as applying to the Western empire. The symbols here used are the sun, moon, and stars, which undoubtedly refer to those standing at the head of the government. The Western empire of Rome fell A. D. 476. Odoacer, the leader of the barbarians of the north, is the next noted person as brought to view in this history. The historical facts concerning the removal of the luminaries and total subjugation of the Western empire are best expressed by Keith, whom we here quote:

"The unfortunate Augustulus was made the instrument of his own disgrace; and he signified his resignation to the senate; and that assembly, in their last act of obedience to a Roman prince, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed, by their

unanimous decree, to the Emperor Zeno, the son-in-law and successor of Leo, who had lately been restored, after a short rebellion, to the Byzantine throne. They solemnly disclaim the necessity or even the wish of continuing any longer the imperial succession in Italy, since in their opinion the majesty of a sole monarch is sufficient to pervade and to protect at the same time both the East and the West. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master, the only vestige which yet remained of the authority which had given laws to the world. The power and glory of Rome as bearing rule over any nation became extinct. The name alone remained to the queen of nations. Every token of royalty disappeared from the imperial city. She who had ruled over the nations sat in the dust like a second Babylon, and there was no throne where the Caesars had reigned."

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their

faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past, and, behold, there come two woes more hereafter." Rev. 9:1-12.

Constantinople was besieged for the first time after the extinction of the Western empire by Chosroes, the king of Persia. Following this, war continued between Persia and the Romans during the life of this Persian king. He died in 628 A. D. War between these nations weakened the Romans and also the Persians to that extent that Mohammed, of Arabia, seeing this was a golden opportunity, in A. D. 629, immediately after the death of Chosroes, declared war against the Romans. Hence as described by the prophet the death of Chosroes was the key that unlocked the bottomless pit and turned loose the myriads of Arabians to travel North and lay siege to Constantinople. This war continued for centuries between the Mohammedans of Arabia and the Eastern or Greek division of the Roman empire. The description of them is vividly portrayed in the symbolic language of the prophet John. A special prophetic period is here introduced, that of five months, representing one hundred and fifty years. The time when this period was to begin is stated, when a king was appointed to rule over them. July 27, 1299, the Ottoman empire was founded as here described, with a king over it. One hundred and fifty years would reach to 1449 A. D. During this period they were to hurt men. Men should seek death and should not find it. The history of this period is one of the dark periods in the world's history of cruelty

and bloodshed. But God's providence protected a certain class of his people, those who had the seal of God in their foreheads. For a full exposition of these trumpets see "Inspired History" by the writer.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of horsemen were two hundred thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk. Neither repented they of their murders, nor of their sorceries, nor of their fornication nor of their thefts." Rev. 9:13-21.

In 1453 A. D. Constantinople fell into the hands of the Mohammedan warriors. Its walls were battered down as the result of the use of gunpowder and cannon, which had been invented by them at that time. The Eastern empire of Rome became extinct as a ruling power. The Mohammedans were established in its place and have held possession from that day to this, nearly five hundred years. They were turned loose upon the countries of the Euphrates. That country which

is mentioned in the prophecy of the seven plagues is to be dried up under the sixth plague and marks the close of the supremacy of Mohammedan rule in that territory. The four angels of this prophecy were the four sultans that ruled at different points in the territory. The next prophetic period introduced consisted of three hundred and ninety-one years and fifteen days and began in July, 1449 A. D., when the five months' period ended. This last prophetic period brings us down to August 11, 1840. This marked a period when the Turk would cease to rule as an independent nation. The ending of this trumpet at the above date was literally fulfilled by this nation accepting at the hands of the powers of Europe the condition to rule solely by the forbearance and guidance of those nations. Under the sixth plague it ceases as a nation. Its people as shown in Eze. thirty-eighth chapter under the name of Gomer are then joined to the nations of the North and East.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, Saying, We give thee thanks, O Lord Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned." Rev. 11:15-17.

The condition of the kingdoms of the world under the seventh trumpet is described as follows:

"And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged and that thou shouldest give reward unto thy servants the prophets and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings,

and voices, and thunderings, and an earthquake, and great hail." Rev. 11: 18-19.

Near the close of the seventh trumpet the nations are angry. John says the spirits of devils are to gather them to the battle of the great day of God Almighty.

In the early history of this trumpet God commands these nations:

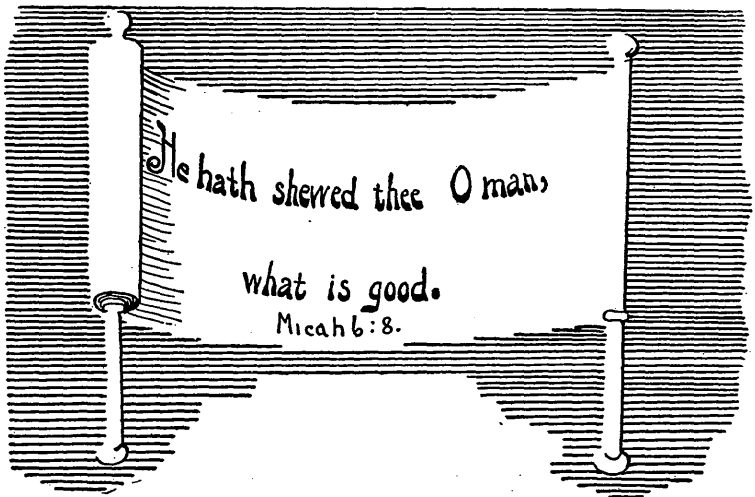
"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong." Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3:9-14.

But the Lord says that many of these Christian nations will teach:

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his

fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." Micah 4:1-4.

Isaiah speaks also the same as Micah. Now, we have the story revealed in the seven trumpets. We are under the preparation of the seventh trumpet. Its closing history is soon to burst upon the world. Thus the prophetic history of the seven churches, the seven seals, the seven trumpets and the seven last plagues, marks the closing events of the world's history in clear lines and reveals to us the last events in our own day.



CHAPTER XXXI.

CONCLUSION.

No doubt some of the readers of this book will say, Well, if the thing is to come we can't help it, therefore we need not bother our minds until it comes. Now if God had made no provision for a remedy then that would be true; but we have Nineveh as an example to teach us that the calamity even now is not necessary. The provision holds good till the last moment before the decree, "he that is filthy let him be filthy still," passes. Up to that time man can repent and obey God. If Christendom meets the threatened peril there will be no one to blame but themselves. And that is true of each individual. Each can escape if he will. That is just why the Bible is so particular to give every evidence of the surety of the event. There is just one motive we have had in the publication of this book, namely, to call attention to the facts as recorded, hoping some, at least, will take the advice the Lord has so often given to repent and obey God rather than man. We need not repeat the condition now confronting us for the record is being written daily in the public press of the coun-

try. Crime is now extant everywhere. For instance, the thousands of murders each year perpetrated in cold blood. Adultery is the common sin of the day. Divorces are daily increasing. Suicides are of daily occurrence. Fraud is practiced in business transactions in too many instances to specify. But it exists from the great combines to the cheap fakes advertised in the daily papers.

We look for a moment at the pride of heart manifested in the churches in display of dress, Church edifices, high-priced ministry, all growing from the unconverted heart. Election frauds are common; political bribery is equally so. Last, but far from the least, in the list of crimes is the nation's granting, for the sake of gain, a license to men to deal out the deadly poison of liquor in all its soul-destroying and finance-wrecking devices. The daily increase of poverty, and multiplied widows and orphans, and a thousand other crimes growing out of the traffic are all the result of license by Christian nations for the sake of gain. Will not God avenge for this? Do not be deceived, "Whatsoever a man soweth that shall he also reap." There has been going on for years a struggle to overthrow the liquor traffic; but in vain. When law is passed forbidding the public saloon, the loathsome bootlegger defies the law, the wishes of good citizens, and every principle of government and carries on his traffic in alleys, and dark rooms, and through his study of the business sells to boys, houses of ill fame, and all who will recognize his illegitimate traffic. He is often caught and taken before the officers of law and there receives the wink and is turned loose. All this is done for money. We mention this that some may see the true situation and not blame us for saying our Christian nation will not be able to meet the foe. They may possibly judge us as the Jews did Jeremiah as being in sympathy with the Babylonians when he told the Jews what would come to pass. Believe us when we say it is from love to our country, its people, and righteousness that we thus write.

Now in addition to all this late years have developed another traffic for gain—that of the white slave trade, or the traffic of trapping girls and selling them to those who run houses of ill fame. Lately we read of a sentence passed on five negroes for holding up and killing a man for his money. The negroes were sentenced to hang. In the same paper was a record where a farmer's daughter had been allured to a city where great inducements were held out of employment in a store but in place of this she was sold as a white slave. Her father found out the crime and rescued her. Now where is the father who would not say those who robbed him of his child were as worthy to be hung as the murderers of the white man. We may be accused as a pessimist while some eloquent orators are proclaiming from the pulpit in all the power of their optimistic views that the world is getting better. We leave the reader to judge. Our advice to all is do not let the daily reading of crimes harden your heart, till it benumbs your sensibilities and you think: It was always so and God lets things go and he will continue to do so. If you do you will awake very soon to the realization of your fatal mistake.

We need but look back to recently past history to see how clearly men foresee approaching danger. Before the civil war in America the difficulty was seen, the subject of state rights and the slavery of the black man were discussed. The firing upon Fort Sumter announced the beginning of hostilities.

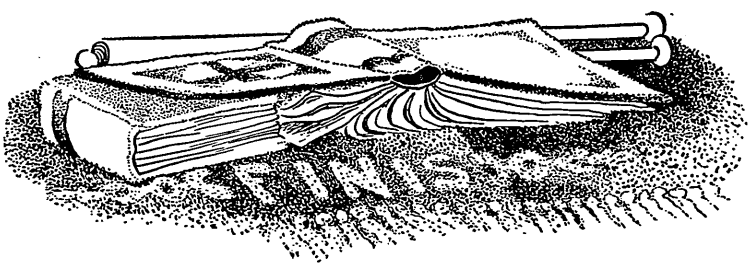
For a long time before the Spanish-American war the Cuban situation was discussed by Americans; but it was the blowing up of the Maine in Havana harbor that raised the slogan, "Remember the Maine."

The Russo-Japanese war was clearly foreseen and pointed out before it happened.

For more than fifty years all Europe has asked, Who shall control the Turkish territory? Russia and England have looked this matter over well, each expecting the time would

come when it would be settled by measuring forces. Japan and America have for several years been watching each other, expecting the issue as to the control of the Pacific to be brought up.

Will the last-mentioned wars come as did the former? Surely they will; it is unavoidable. Says the prophet, "If the nations refuse to drink, say unto them, ye shall surely drink of the cup." Nothing but the blood of Christ can sweeten this cup. Is He your personal Saviour?



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